The Outlook

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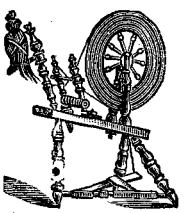

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The Outlook

Published Weekly

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The Welcome to Dewey It is not difficult to distinguish between a perfunctory ceremony and a genuine popular enthusiasm. The welcome which New York—and through New York the whole people—will extend to the victor of Manila Bay this week will be genuine, universal, spontaneous. The natural love of the people for a war-hero has centered around Admiral Dewey as it did about Grant. The intrepidity of Dewey's attack on Manila, the night entrance through the supposedly mined channels, the completeness of the enemy's destruction, the dramatic circumstances of the fight, the fact that our first great victory was at the other end of the world—all these things rightly appealed to the popular imagination. Events since then have proved Dewey to be not only a dashing fighter, a great sea admiral, but also a man of superb common sense, admirable reserve, timely wisdom, sturdy patriotism. Excellent as are the records made by not a few other commanders, naval and military, George Dewey's name is that which stands out foremost in the history of the war with Spain. The celebration will be worthy of its subject: an imposing naval review under the command of Admiral Sampson with the North Atlantic fleet; a novel and brilliant illumination of the bay and rivers; a procession, on an enormous scale, of military bodies and civilians passing through a splendid arch of welcome and its approaches, to the designing of which American sculptors and artists have contributed unstinted labor and skill; a systematic, and in a degree uniform, system of street and house decoration; the presenting of memorials and addresses; the entertainment of officers and men in various ways—these are some of the forms which the people's welcome will take. Most impressive of all will be the people themselves—perhaps two millions of them—crowded on the long route of the procession, all feeling that the one thing they really care for in the excitement, parade, and holiday is a glimpse of Dewey himself. The Outlook has asked Mr. James Barnes, author of "Yankee Ships and Yankee Sailors" and other patriotic books of history and fiction, to tell the story of this great occasion to our readers next week, in a personal, clear, and simple narrative, and with it we shall present pictures, taken during the celebration itself, of salient and picturesque scenes. Major-General Wesley Merritt, in the same number of The Outlook, will tell of the famous meeting with Admiral Dewey at Manila, when he brought the first military support to our fleet, relieved the tension of the situation, and, as first Military Governor, divided the responsibility with the Admiral.

❀

Chinese Exclusion The exclusion of the Chinese from Manila by General Otis has led to an emphatic protest from the Chinese Government to our State Department. Our knowledge on the subject is derived from newspaper reports, but from these we judge that this exclusion of the Chinese is not based upon the law prohibiting Chinese immigration into the United States, but upon the conviction on General Otis's part that the importation of the Chinese at the present time into Manila practically strengthens the hands of the Tagals in arms against the United States. How their presence in Manila does this is not made clear. It has been suggested, on the one hand, that they are instrumental in smuggling ammunition and goods into the camp of the enemy; on the other hand, that their continued importation intensifies Tagal prejudice against them and against the United States Government, under whose

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protection they are admitted. It seems to us that while the country is in a state of war it is entirely legitimate for the military authorities to take such action respecting the admission of strangers to the territory as appears to them necessary for the more effective prosecution of their campaign. When the war is over and peace is established, the question of the policy to be pursued should be decided irrespective of any law prohibiting the immigration of Chinese into the United States. At present neither Porto Rico, Hawaii, nor the Philippines is, properly speaking, a part of the United States. They belong to the United States, and it is for the United States to determine, through its properly constituted authorities, what is the nature of the government to be exercised therein, and what are to be the relations between these several communities and the sovereign power to which they belong, but of which they are not, properly speaking, an integral part.

❀

The President's Course

Mr. Frederick E. White, the Democratic candidate for Governor in Iowa, in a speech at Davenport, September 14, which we find reported in the New York "Evening Post," makes the clearest and strongest statement of criticism against the official course of President McKinley in dealing with the Philippines which we recall. This is, in brief, that, after the treaty with Spain was agreed to by the Spanish and American Commissioners, but before it had been ratified either by the United States Senate or by Spain, the President proclaimed his purpose to extend military government of the United States over the entire archipelago.

> This he did without being empowered so to do; and, remember, Congress was then in regular session. The treaty of peace, article 9, provides that "the civil rights and political status of the native inhabitants of the territory hereby ceded to the United States shall be determined by the Congress." After the ratification of the treaty, President McKinley failed to communicate with Congress upon the subject, which the Constitution and treaty both enjoined him to do.

This criticism is not without force. It must, however, be remembered that the treaty with Spain was not ratified by the Senate until February 6, 1899; that it was not ratified by Spain until March 18, after Congress had adjourned; and that until this joint ratification had taken place, Congress had no power to pass laws respecting the Philippines. Meanwhile the President had only the option to maintain the silence respecting the future condition of the Philippines, for maintaining which pending the negotiations at Paris he has been so severely criticised, or else to declare to the Filipinos what would be the policy of the Government when the treaty was ratified, and take the risk that this policy would be supported by the legislative branch of the Government. In our judgment, the second alternative was the wiser one of the two. His so-called proclamation to the Filipinos, which was not in terms a proclamation to them at all, but instructions to the commanding general in the field, was a notification to them that the United States would maintain its sovereignty over the whole archipelago, but that it would administer this sovereignty in the interest of the people, and under it would provide the largest practicable local self-government. It remains, of course, to be seen whether Congress, when it assembles, will sustain the President in this his declaration of what the course of the Nation would be. But we cannot but think that, if he had made no intimation to the Filipinos what that course would be, he would have subjected himself to a more serious and a more practical criticism than that to which he is subjected now by the Democratic Governor of Iowa.

❀

No Secret Alliance

The Secretary of State, John Hay, in a published letter, gives to the report of a secret alliance with England a most emphatic, positive, and unequivocal denial:

> There is no alliance with England, or with any other power under heaven, except those known and published to the world—the treaties of ordinary international friendship for purposes of business and commerce. No treaty other than these exists; none has been suggested on either side; none is in contemplation. It has never entered into the mind of the President or of any member of the Government to forsake, under any inducement, the wise precept and example of the fathers which forbade entangling alliances with European Powers.

Such a denial as this will be accepted by all unprejudiced Americans as entirely

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conclusive. Apparently the only basis for the fabricated report of a secret alliance with England is the fact that "our relations with England are more friendly and satisfactory than they have ever been before." This, as Secretary Hay notes, is not peculiar, since our relations with Russia, Germany, France, Italy, Austria, in short every Power, are growing more intimate and more cordial as we enter more and more into international relationships.

❀

American Reform in Havana

The most encouraging facts leading toward the hope that Cuba will become a self-respecting and self-governing community are such as those contained in the report of Brigadier-General Ludlow, the Military Governor of the city of Havana, which has just been published. What the condition of Havana was at the close of the war Mr. Kennan's letters have told our readers fully and plainly; now Havana is another city, and a vastly better one. From being a pest-hole it has become healthful; instead of being an offense to the eye, its streets are now orderly and clean; police discipline is in force, sanitary conditions are watched, civil government is being perfected. The one comprehensively significant fact in General Ludlow's report is that the general death-rate has been lowered, not only from the record of the two former years, but in comparison with such normal years as those from 1890 to 1895. For instance, up to September 1 of this year there were only twenty deaths from yellow fever, while the average of such deaths from 1890 to 1895 was nearly four hundred. Add to this the significant fact that only three deaths from yellow fever have occurred among several thousand American soldiers, while the Spanish troops during their occupation of the islands lost many thousand yearly from the fever, and the contrast is complete. A complete modern sewer system is the next imperative necessity. General Ludlow says, without self-praise or rhetorical language, "In Havana the rule of law is practically complete, while the rural districts are as quiet and as orderly as the interior of New England." Readers of Mr. Kennan's letters will particularly remember the interest with which he recorded the fact that the Cubans he met were intensely eager for school privileges; General Ludlow says the same thing, and urges that facilities be immediately given for the many thousands of children who cannot now be accommodated. Already General Ludlow, on his own initiative, has opened many schools, and taken thousands of neglected children from the streets. Throughout his report General Ludlow gives full credit to the Cubans themselves for joining in the effort to rehabilitate and renovate the city of Havana. Many of the American ideas of cleanliness and order are new to the people of Havana, but this report shows that they are learning rapidly, and that as a body of citizens they are neither rebellious nor difficult to deal with.

❀

The Political Conventions

The Republican Convention in Nebraska not only indorsed the President's policy in the Philippines, but put the Philippine issue to the front for the approaching campaign. The despatches state that a large number of Silver Republicans were present in the Convention, and that the scene of greatest enthusiasm was when the Populist Chaplain of the First Nebraska declared that he had returned home "to vote as he shot." On the currency question the resolutions indorsed the gold standard without qualification, declaring that present prosperity demonstrated the wisdom of the Nation's decision in 1896. With regard to trusts, the Convention declared its hostility to combinations which aim to stifle competition, and recommended the establishment of a Federal bureau with power to prevent over-capitalization, require complete publicity, and otherwise check threatened evils. Upon this question, therefore, its programme differed little from that proposed by Mr. Bryan at Chicago. The only officials to be nominated were a Judge of the Supreme Court and two University Regents, but a vigorous campaign is in prospect, since all parties realize that the result in Nebraska will profoundly affect the prestige of Mr. Bryan and the ascendency of the principles he advocates in the Democratic National Convention next year. In Massachusetts the Democratic State Convention held last week took the

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unprecedented step of electing the delegates to this National Convention a year in advance. The action was bitterly opposed by the anti-Bryan delegates, who urged that the Democrats of the State ought next year to have the right to decide what their course next year should be. Some of Mr. Bryan's supporters recognized the justice of this view, and the plan to nominate at once was adopted by only a narrow majority, on the plea that it had been announced before the primaries were held, and that nothing but inconvenience would result from ordering new primaries next spring. The result of this conflict—which nearly led to a riot before it was finished—is the complete control of the Massachusetts organization by George Fred Williams and the radical silver wing of the party. The platform, which was adopted with singular unanimity, reaffirmed the Chicago platform, pledged allegiance to Mr. Bryan, denounced the war in the Philippines, favored direct legislation and the municipal ownership of natural monopolies, and opposed the legislative sanction of the lease of the Boston and Albany Railroad to the New York Central. Mr. Robert Treat Paine, Jr., was nominated for Governor.

❀

City Officials in Convention

The third annual Convention of the League of American Municipalities, held in Syracuse, N. Y., last week, was notable for the number of good papers read and the civic spirit shown by the officials assembled. The address of President Black, of Columbus, O., with which the Convention opened, illustrated the worth of comparing notes among public servants in different localities. In Ohio, he said, the cost of making gas is practically the same throughout the State, and the city councils everywhere have the right to fix the price of gas every ten years. Yet in several cities the price is from 40 to 100 per cent. higher than in several others where the public has looked into the cost of making gas and insisted on reasonable reductions. Mayor Jones, of Toledo, gave an exhilarating talk upon "Golden Rule Government," urging the advantage of citizens co-operating through their city governments to make city life more healthful, attractive, and elevating. He did not, however, make a fetich of collective action, but took the common-sense view that we must "let the individual do what the individual can do best, and let the government do what the government can do best." H. J. Gonden, of New York, gave the Convention the results of his investigation of the garbage problem in thirty-seven cities. Only about half of these cities make public provision for the collection of garbage. Mr. Gonden compared the cost where this work was done directly by the public and where it was turned over to contractors, reaching the conclusion that the public did the work itself at less cost and with considerably less corruption. The question of municipal ownership of municipal monopolies, as usual, occupied a great deal of attention, and able papers were read on both sides. Mayor Johnson, of Denver, who made one of the speeches in favor of the municipal ownership of water, light, transportation, and telephone services, was elected President of the League for the ensuing year. Though advocating municipal monopoly, largely because of the exceptional economies which monopoly made possible in this field, Mayor Johnson's paper was especially instructive where he pointed out the benefits of private competition as against private monopoly. Denver, for example, is now paying $120 a year for the unlimited service of a telephone, while in Indianapolis—a city of the same size—the competition of two companies has reduced the rate to $40 a year for business houses and $24 for private residences. The only monopoly by which the public service could be secured, Mayor Johnson said, was one which the public controlled.

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The Anti-Trust Conference

The conference of Governors and Attorneys-General held at St. Louis last week upon the call issued by Governor Sayers, of Texas, was attended by officials representing the Republican States of Indiana, Michigan, and Iowa, the fusion States of Colorado, Washington, and Montana, and the Democratic States of Missouri, Tennessee, Arkansas, Mississippi, and Texas. There was a little partisan sparring among the delegates, but in the main they recognized that they were present to confer for

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co-operative action, and not to discuss for partisan advantage. In view of the differences among the delegates the recommendations on which they were able to agree were rather remarkable for their number and importance. The resolutions unanimously adopted proposed action along the following lines:

1. That contracts in restraint of trade be defined, and that penalties be enacted for individuals and corporations entering into such contracts—"punishment to the corporation to the extent of dissolution."

2. That full public reports be required, not only from domestic corporations, but also from corporations chartered in other States; and that every State shall adopt a license system by which outside corporations shall be subjected to the same restraints as domestic corporations if they would do business within its borders.

3. "That no corporation should hold or own stock in another corporation engaged in a similar or competitive business . . . the object or result of which is to create a trust or monopoly."

4. That wherever stock is issued for more than the amount of capital actually paid in, the shareholders shall be liable to the extent of twice the face value of their stock.

The third of these remedies is the one that deserves the greatest attention, since it proposes for manufacturing corporations restrictions similar to those by which banking corporations in different places are now kept from consolidating. The fear of banking monopolies led the people of the last generation to stipulate that no National bank should even own a branch in another community; and while the restriction has doubtless prevented the establishment of banks in some towns, it has enabled business men nearly everywhere to deal with principals instead of agents when they wished bankers' accommodations, and has kept banks in competition with each other for the business of customers. If the fear of manufacturing monopolies comes to equal the old fear of banking monopolies, we may expect new legislation along these historic lines. It was somewhat notable that the Conference failed to call for the use of the tax power of the State to prevent over-capitalization. In our opinion, the provision that every corporation shall be taxed upon at least the par value of its securities would accomplish far more to reduce the issues of watered stock than the requirement that its holders shall incur a double liability to creditors.

More Rioting Against Negro Miners

There seems to be no end to the Illinois riots against the employment of non-union negro miners. Last week at Carterville, in the southern part of the State, a group of negroes, tired of confinement at the neighboring mines, ventured to the railway station as a train was coming in. The crowd about the station, according to the despatches, immediately set upon them with taunts and threats. The negroes at first retreated toward the mines, but afterwards decided to go back and assert their equal rights. The crowd thereupon became more threatening; one of its number struck the leader of the negroes, and at once there was a general fusillade of pistol-shots—every miner, white and black, seeming to be armed. Four negroes were killed before their party took to flight, and three more were killed before they reached the mines. For a few hours there was danger of a race conflict on a still larger scale, but Governor Tanner, realizing the disgrace which these outbreaks are bringing on the State, promptly despatched a force of militia to the scene, and promised that the whole National Guard should be called upon if necessary to bring to justice those guilty of the "wholesale murder." On this occasion the Governor's attitude was that which the situation demanded, and the present prospects are that law and order will be upheld. Nevertheless, the hatred remaining between the white and the colored miners is such that murder may again result. The troubles began, it will be recalled, when some of the Illinois miners refused to accept the decision of the board of arbitration for the settlement of the miners' strike, and imported negroes from the South to take the strikers' places. Beginning with the outbreak at Pana just a year ago, thirteen whites and fifteen negroes have been killed, and about twice these numbers wounded. Had white non-unionists taken union miners' places under such circumstances, the bitterness would have been intense, and the addition of race feeling to union feeling has made each restoration of order simply an armed truce. The situation demands martial law until the unions recognize that their only hope lies in unionizing instead of terrorizing the negroes.

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New York's Reformed Primaries

The results last week of the Republican and Democratic primaries in this city proved the value of the new law in enabling the voters to curb the despotism of the machine. The primaries were held on the same day, in the polling-places used in regular elections, the two parties meeting separately in alternate election districts. Every voter who had signified his party preference at the time of registration was entitled to vote, and the fear of prosecution for illegal voting and false counting made these weapons of the machine of less avail than usual. The supreme interest centered in the Democratic district where Mr. John C. Sheehan fought for the leadership, as the avowed opponent of Mr. Croker, and Mr. Croker's lieutenants used every means to defeat him—down to the issue of false ballots to divide the Sheehan vote. In spite of these tactics, Mr. Sheehan won by a considerable majority, and the unpopularity of Mr. Croker's rule within his own party was signally demonstrated. At the present time the choice of the voters at the primaries is limited to the choice of delegates to represent them in the party councils, but in Brooklyn the Young Men's Republican Club has demanded that the next step be taken and the voters be allowed to choose directly their candidates for all public offices. This enthronement of the voters above the machine is permissible under the new law whenever the local machine is forced to grant it; and the demand of the Young Republicans of Brooklyn, if persisted in, may soon make New York primaries what they should be—the place where the citizens of each party choose their candidates by direct vote, instead of merely choosing which politicians shall choose for them.

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The New York Public Schools

At the opening of the public schools of New York, on September 11, about 35,000 new pupils made application for admission. This number, somewhat in advance of last year's, shows what unceasing effort New York must make every year to meet the educational requirements of the city. While, as usual, the pressure is greatest in the lower primary grades, the high schools will be forced to organize half-time classes to accommodate the pupils who have prepared for them. It is estimated that six thousand children may be excluded from the schools of the city for lack of room. That, in view of the large increase, the Boards of Education have so nearly met the city's need is proof that the near future will see New York's greatest disgrace, lack of schools, removed. That the pressure for room is felt in the high schools, the Normal and the city colleges, proves the advance in the educational standards of the citizens; it removes the reproach from the system that amplest provision was made where there was the least demand. The solution of the immediate problem as to room in the primary grades, made last year by Dr. Maxwell, the Superintendent of Schools, is again offered, that rooms be hired on every block in the crowded sections of the city and equipped as kindergartens. This would provide for thousands of children now crowded into grade work, and would give opportunity for kindergarten training to hundreds of children who cannot go two or three blocks to a crowded school alone. Kindergartens away from a crowded building where the "lock-step" begins at the door would permit a more natural atmosphere for little children, who rarely are fitted for grade work under six years of age. Should the Boards of Education act at once on this suggestion, it is possible that there would be room for every child of school age in the city of New York.

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Charles P. Daly

Judge Daly, who died on Monday of last week, was not only one of the ablest lawyers and judges the State of New York has known, but a man of varied and brilliant attainments in other than legal matters, and one of notably forceful character—a fine type of the American citizen, self-made in a high sense. Although he began life as the son of an immigrant Irish carpenter and was for three years a sailor before the mast, he seized advantages of education so rapidly that he was admitted to the bar when twenty-three years old, was sent to the Legislature when twenty-seven, and became a Judge of the Court of Common Pleas when twenty-eight. All this he did almost or quite without assistance, earning his living as a clerk or by a trade

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while a student, and spending his nights in study and reading. It is related that in 1851 Judge Daly met the Duke of Wellington in England. "You are much too young," said the Duke to him, "to have reached a high place on the bench—much too young." "I owe my position," replied Judge Daly, "to one of those accidents of fortune to which your Grace owes so little." "I recall my criticism," said the Duke, grimly; "you are doubtless where you belong." This instance of tact and readiness may be coupled with Humboldt's tribute to the universality of Judge Daly's intellect and knowledge: "This man of high character and intellect is not wanting in a lively interest for the fine arts and even for poetry. I have led him from conversations on slavery, Mormonism, and Canadian feudalism to the question so important to me—whether anything can be expected from the elegant literature of a nation of which the noblest productions have their root in a foreign country." As a scientist Judge Daly's attainments were of a high order; he was President of the American Geographical Society for thirty-six years, an honorary member of the London, Berlin, and St. Petersburg Geographical Societies, and an officer or member of many American scientific bodies. As a judge he served continuously for forty-two years—the longest judicial term of service recorded in this State. A list of merely the important decisions rendered by him would indeed be a long one; notable among them as still forming an important part of law interpretation were those relating to the nature of the law of eviction, the statute of frauds, the origin of surnames, the legal definition of a hotel, the law of trademarks, the law of telegraphs, the law as to fraudulent fees, the appointment of Police Justices by the Mayor of New York, and others of local or State moment.

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Municipal Rapid Transit Promised

At last the city authorities in New York are expressing their willingness to carry forward the work of constructing a municipal rapid-transit system. The public protest from all classes that greeted the proposal to give over the proposed system to the Metropolitan Traction Company, and the multiplying signs that the leaders of Tammany Hall are in danger of losing their following, have produced a sudden change in the city officials. They are now one and all in favor of the municipal ownership sanctioned by the voters, by a majority of three to one, in 1894. Corporation Counsel Whalen, whose refusal to approve the contracts prepared by the Rapid Transit Commission has kept matters at a standstill for a year, now writes the Commission that the city is financially able to undertake the work, and offers all the assistance in his power to expedite it. He makes various suggestions as to how the plans should be altered so as to give city officials control of the condemnation of property, so as to conform with new laws providing for a living wage to all workmen on public works, so as to provide for electrical and other subways within the proposed tunnel, and so as to serve an important section of the city—between the Brooklyn Bridge and South Ferry—now unprovided for. The Commission has replied, expressing its readiness to accept at once the changes required by the new labor laws, and to make later, with the consent of the Legislature, the changes requisite for subways and extra lines; but pointing out rather sharply that the attempt to make all the changes before giving out the contracts would greatly delay work, and that the proposal of the Corporation Counsel to begin the work in the sparsely settled region at the northern extremity of the road would make any revenue impossible until the work was nearly completed. The Corporation Counsel, however, is reported as expressing pleasure with this reply, and renewing his assurance to the public that no further hitch will be tolerated. The public hopes that these assurances will continue to be as unqualified when the fall elections are over and the possibility of independent political movements is less imminent.

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The Transvaal

On another page we comment editorially on the Transvaal question as a whole. The events of last week have not added much to the elucidation of that question, although a British reply has been made to the Boer proposals of September 17. That reply, according to press despatches, is as follows:

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(1) It insists firmly upon the repudiation of the claim of the Transvaal to the status of a sovereign State. (2) It points out British readiness to settle at once the nature of the proposed arbitration tribunal, provided the other British conditions are promptly and unreservedly accepted. (3) It concludes with an intimation that the Imperial Government is now engaged in drawing up its own terms, and that the Transvaal may expect to hear from it shortly. The fact that the German Ambassador at the Court of St. James's has had interviews with Lord Salisbury after each Cabinet meeting called to discuss the Transvaal crisis draws renewed attention to the agreement reached some time since between the English and German Governments respecting their spheres of influence in South Africa, with possible compensating advantages to Germany in another quarter in the event of England's absorption of the Dutch Republics and Delagoa Bay. This supposition is confirmed by the absence of Boer sympathy on the part of German official and semi-official papers. On the contrary, they declare that "the anti-Boer feeling in Great Britain would pass away if the British demands were granted, and that, firmly convinced that the German Government will maintain the strictest neutrality, we consider it all the more our duty to warn the Transvaal against a destructive policy." These papers, however, are alone in taking this attitude. President Steyn's speech before the Orange Free State Volksraad last week showed clearly that the Free State is ready to aid the Boers.

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Captain Dreyfus Last week President Loubet, acting on the advice of his Cabinet, pardoned an innocent man! We learn that Dreyfus has relinquished his appeal to the military court for a reversal of the judgment of the court martial. He is still, however, at liberty to seek his vindication through the proceedings of the Court of Cassation, which might very well quash the verdict on the legal point that it had been rendered on incomplete evidence. Dreyfus will seek such vindication. He accepts a pardon on the advice of his physicians, who say that he might not survive the strain of another court martial following another long term of imprisonment. Pardon will enable him to live quietly, and gain health enough to go on in the work of complete vindication in France; for the rest of the world vindication is already accomplished. As he himself said in his published declaration last week:

> The Government of the Republic has given me my liberty. But liberty is nothing to me without honor. From to-day I shall continue to seek reparation for the frightful judicial error of which I remain the victim. I wish France to know by a definitive judgment that I am innocent. My heart will only be at rest when there remains not a single Frenchman who imputes to me the abominable crime perpetrated by another.

For France, at this juncture, President Loubet's act may be highly expedient, but it does not acquit France from the moral responsibility still upon her completely to clear an innocent man, not by the President's pardon, but by the Supreme Court's acquittal.

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Gallifet and Guérin Last week there occurred two important events, the result of action by the French Cabinet. The first was the publication of an order from General de Gallifet, Secretary of War. This order was addressed to the corps commanders of the French army, and was by them publicly read to the troops throughout France. It was also published in the "Journal Officiel," preceding the publication of the decree granting pardon to Captain Dreyfus. In a preface to the order General de Gallifet calls attention to the fact that Dreyfus's health is seriously compromised, and that he would not be able, without great danger, to undergo prolonged detention. He adds that the Government will not have met the wishes of a country desiring pacification if it does not hasten to efface all traces of the late painful conflict, and that President Loubet, by an act of lofty humanity, had given the first pledge of the work of appeasement which the good of the Republic demands. The actual order is as follows:

> The incident is closed. The Military Judges, *enjoying the respect of all*, have rendered their verdict *with complete independence*. We all, without harboring afterthought, bend to their decision. We shall, in the same manner, accept the action that a feeling of profound pity dictated to the President of the Republic.

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There can be no further question of reprisals of any kind. Hence, I repeat it, the incident is closed. I ask you, and, if it were necessary, I should command you, to forget the past in order that you can think solely of the future. With you, and all my comrades, I proclaim "Vive l'Armée," which belongs to no party, but to France alone. GALLIFET.

The italics are our own. No wonder that the order has been severely criticised by the Dreyfusards. General de Gallifet's apologists, however, interpret it as the purest patriotism, and as the evidence of a desire to do the best thing for all France, not for a part of it. Its only redeeming feature is the fact that it does not actually place any obstacle in the way of legal measures which the ex-prisoner may take towards rehabilitation. Anti-Dreyfusards naturally interpret it as a public confession of their power. The editorials in such extremist papers as the "Gaulois" welcome General de Gallifet to their ranks. The other event was the final capitulation of Guérin, the anti-Semitic leader, who for six weeks had been unaccountably allowed to defy the Government's authority. Last week, however, the Government seems to have realized the necessity of a backbone; it established in each street leading to Guérin's barricaded house lines of policemen, then a double row of mounted municipal guards, then another cordon of police, then a double hedge of infantry, and, again, within twenty yards of the fort, another row of infantry, while in a semicircle in front of the house itself was arranged another row of municipal guards. When this military mountain moved, the "ridiculous mouse" came forth. It is a pity that a Ministry which began its career by acts of such undoubted bravery and good sense should now allow its record to become clouded.

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Resignation of the Austrian Cabinet

On Saturday of last week the Austrian Cabinet resigned. Its Premier, Count Thun, had made a brave fight against almost overwhelming odds. The venerable Emperor, Francis Joseph, is now once more face to face with the disagreeable duty of choosing a new foreman for the vast political shop, comprising twenty nationalities. The entire world has been prompt to sympathize with the hard position of the beloved monarch, who has experienced many woes, domestic as well as political. It is perhaps not too much to say that his precious life alone keeps Austria-Hungary together. If he should be succeeded by such inferiors as the Archduke Francis Ferdinand, the presumptive Crown Prince, or, in case of the Archduke's continued ill health, by the Archduke Otto, the high-spirited Germans on the one hand, and the higher-spirited Slavs on the other, would doubtless break away from such control. In short, the Austro-Hungarian Empire is in a state of transition, a condition far above any mere question of "Ausgleich" (or the respective proportion of taxation falling on Austria and Hungary), the anti-Jew demonstrations, the Socialist unrest, or the religious contentions. With all these questions, however, Count Thun and his colleagues have been battling by an administration of government through imperial decrees. His resignation shows the failure of that method of government as well as the seeming impossibility of terminating the parliamentary deadlock in the Reichsrath, for the present at least. If Count Thun's successor convokes the Reichsrath, it is to be hoped that its members will show a greater degree both of intelligence and of restraint than has characterized that body in recent years.

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Venezuela's Revolution

Last week's despatches from Caracas indicate that the new revolutionary movement in Venezuela is assuming formidable proportions. The principal leader of the insurgents, General Cipriano Castro, was lately defeated as a candidate for the Governor of one of the provinces, and lays his defeat to President Andrade. United with him is General Hernandez, who was the opposition candidate to Andrade in the last election for the Presidency. The insurgents' forces have captured the important town of Valencia, and thence have advanced half-way to Caracas, the capital. The Government forces have been pushed forward toward the enemy's camp, and President Andrade expresses the usual full confidence in being able to easily crush the insurgents, but the insurrection has already made not a little headway. It is understood here that President Andrade is generally acceptable to the

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people in the cities, and that the revolution, which grows out of the disturbances and rivalries of the past two years, beginning with the election of 1897, and back of that even to the fierce antagonism of the friends and enemies of General Crespo, has its strength chiefly in the remoter mountain provinces. An American warship, the Detroit, is now at the port of Guayra, and will watch the situation in the interests of American citizens in Venezuela.

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The London "Times" and Lord Rosebery

A book has recently appeared in this country entitled "Appreciations and Addresses of Lord Rosebery," which has an interest other than that of its high intrinsic merit, of which we have already spoken. In it appear reports of certain speeches delivered by the English ex-Prime Minister and taken from the columns of the London "Times." When the book appeared in England, the proprietors of the "Times" applied for an injunction to restrain Mr. Lane, the publisher, from further including these reports in the book, as infringing the law of copyright. The judge's interpretation of the law upheld this view, declaring that the "Times" was entitled to the injunction because the reporter of a speech establishes a copyright in his report by publishing it under a general or special copyright notice, and this copyright passes to the proprietor of the reporter's newspaper. It is said that Mr. Lane has now taken his case to a higher court, thinking that equity will conquer the literal interpretation of the law. For the present, at least, the decision arrived at by Mr. Justice North must stand. It is exciting considerable comment everywhere. Of course if Lord Rosebery had written out his speeches and copyrighted them, the "Times" would have had no case; nor would it, perhaps, if Lord Rosebery had printed his speeches as coming only partly from that newspaper and partly from another. It is understood, however, that, in the case of extemporaneous addresses, their ownership passes with their delivery from the speaker to the public, while a shorthand reporter may copyright his report. Under these circumstances it might be wise for an orator contemplating book publication to employ his own reporter.

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The Transvaal Question[1]

We propose in this article to restate the Transvaal question in order to make the question itself clear to our readers rather than to advocate either the British or the Boer side. For, as in most questions, there are two sides, and something to be said for either side. We believe that there is no question as to the facts as we report them here; the only question is as to their interpretation and the application of sound political principles to them.

Prior to 1834 the Boers, a Dutch people, were residents of a South African colony of Great Britain. Their British citizenship and responsibility to Great Britain were questioned by no one. Previous incidents, co-operating with race prejudice and that antagonism so common between agriculturists (as were the Boers) and townspeople (as were the British) had created discontent among the Boers with the British Government. It culminated when, in 1834, slavery was abolished throughout the dominion of Great Britain. The Boers did not believe in the abolition of slavery; they thought, and with entire justice, that the compensation paid them for their slaves was inadequate; and they seceded. They made no attempt to resist or throw off British authority; instead, they emigrated into the wilderness, where they would be free to manage their own affairs in their own way. The migration resembled somewhat that of the Mormons in 1846 from Illinois to Utah. In both cases there was a deep indignation against interference by government with a peculiar people; in both this indignation was deepened by, in the one case race, in the other case religious, prejudice; in both cases there was an attempt to secure the right to be let alone by retreating into the wilderness; and in both cases civilization eventually overtook the emigrants who were endeavoring to escape from it, and

[1] For information on the Transvaal we refer our readers to the following books: Theal's "The Story of South Africa," Bryce's "Impressions of South Africa," Bigelow's "White Man's Africa," Younghusband's "South Africa of To-day," Knox-Little's "South Africa," and Hillegas's "Oom Paul's People."

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the controversy between the old and the new began again.

A brief description of these Boers is necessary to an understanding of the events which followed: in it we follow almost verbally, though condensing, Bryce's History. They were farmers, scattered over a vast expanse of country, seeing little of one another and less of the townspeople, ignorant, prejudiced, strongly attached to the past, intolerant of any control. Their passion for independence easily degenerated into faction; their scattered habitations made them practically exempt from effective law; their narrow prejudices and their need of increasing lands brought them into constant conflict with the natives, whom they treated with a harshness which evoked constant protest from English missionaries, and embroiled them in local wars which at times threatened to involve the whole of South Africa. Paul Kruger, a boy of ten at the migration, now President of the Transvaal Republic, is a characteristic Boer, with all the Boer's courage, love of independence, dogged self-will, and provincial prejudice.

It is not necessary to trace here in detail the difficulties which constantly occurred between the Transvaal and the aboriginal tribes on the one hand and the British Government on the other. At length, in 1852, a convention was formed between Great Britain and the Transvaal or Boer Republic, by which the former "guaranteed to the emigrant farmers beyond the Vaal River the right to manage their own affairs, without any interference on the part of the British Government," with certain restrictions on that liberty prohibiting alliances with native tribes or the re-establishment of slavery within the Transvaal. This guarantee of independence was reiterated and confirmed in 1854.

That this independence did not immediately accomplish all that the Boers had hoped from it the Boer himself would be compelled to admit; that it was a wretched failure the British representatives would confidently affirm. Wars were frequently raging between the natives and the Boers, in which shocking cruelties were perpetrated on both sides. The parallel might be found in our border experiences with Indian tribes, with this important qualification: the farmers would not or could not pay the taxes necessary to put an end to these wars by reducing the tribes to submission. So the wars were almost continuous, and they were wars which kept the other colonies in a continual state of unrest if not of apprehension. The Republic itself became insolvent; paper money was issued, which of course depreciated, "no public improvements were made, no proper administration existed, and every man did that which was right in his own eyes. . . . The weakness and disorder of the Republic had become a danger, not only to the British subjects who had begun to settle in it, especially at the Lydenberg gold-mines, but also to the neighboring British territories, especially to Natal." At length, in 1877, the Transvaal was re-annexed to Great Britain by simple act of the British Commissioner at the Cape, approved by the Colonial Secretary in England. It was affirmed at the time that the majority of the inhabitants approved the annexation; it is certain that no resistance was offered and but little disapproval was expressed. But it is also certain that no endeavor was made by a plebiscite to ascertain the will of the people. The advocate of Boer independence regards this annexation of 1877 as a high-handed outrage; the advocate of British sovereignty defends it as a necessary act for the protection of the entire Cape, and as democratic in fact, though confessedly undemocratic in form. The latter claim appears to us indefensible, since the annexation had scarcely been consummated before a petition against it was circulated which received the signatures of a large majority of the Boers. The discontent which Mr. Bryce thinks might have been allayed by a wise administration was aggravated by an unwise administration, and in 1880 the Boers proclaimed their independence, rose *en masse*, attacked the British troops scattered through the country, and won a decisive victory in a pitched battle at Majuba Hill. The campaign was a short one, lasting only from December, 1880, to March 23, 1881. But Mr. Gladstone, who was a democrat and an anti-expansionist, was in power; under his orders peace was made on terms which recognized the Transvaal State as a *quasi* independent State in possession of local self-government, but under the suzerainty of the British crown. This independence was reaffirmed in 1884 by an instrument which denied to

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the Boer Republic the right to conclude treaties with foreign powers, and contained provisions against slavery and in favor of just treatment of strangers entering the Republic, but said nothing about British suzerainty. The Boer insists that, since it is not affirmed, it is abandoned; the Englishman that, since it is not repudiated, it is continued.

Since that time the discovery of gold in the Transvaal has stimulated immigration. The "strangers," or Outlanders, now exceed the Boers three to one. The Boers, naturally alarmed lest their independence won in battle shall be taken from them by the ballot, have hedged about the suffrage with such qualifications that the men who pay an overwhelming majority of the taxes, and constitute a real majority of the people, are not only practically deprived of political representation, but are denied those safeguards of individual liberty which every democratic State accords to all who reside within it. Their indictment of the Boer Government is admirably stated by Sir Henry M. Stanley in his article in this issue; we need not restate it here. The Boers look with sullen suspicion and distrust, often inflamed into passionate anger, against the Outlanders, who inhabit the towns, control the commerce, operate the mines. The Outlanders look with contempt upon the Boers, whom they regard as boors. The one oppose a stolid resistance to what is called "the march of civilization." The other are impatient of what they deem a stupid opposition to all commercial and political progress.

But this would not of itself necessarily produce any other than a civil war, such as was threatened by the short-lived Jameson raid. The fundamental question is the relative rights and responsibilities of the Transvaal Republic and Great Britain. The Boer insists that his Republic is an independent State; that if Englishmen choose to come there to live, they must subject themselves to the laws which are there in force; that if they do not like those laws, they can leave; and that no foreigner has or ought to have any political rights in the Transvaal Republic until he has forsworn all allegiance to his old country. The Britisher replies that the Transvaal is not truly an independent State; that it is subject to the sovereignty of Great Britain; that Great Britain is therefore responsible to see that her citizens residing within that State are justly treated; that no British citizen needs to forswear allegiance to Great Britain in order to live a peaceful, free, and protected life as a citizen of any community which is subject to Great Britain's sovereignty. The crux of the whole question is resolved into this: Is the Transvaal an absolutely free and independent Republic, or is it subject to the final and supreme sovereignty of Great Britain?

It will thus be seen that the question is essentially the same as that which arose between the Southern and the Northern States in 1860, and which has now arisen between the United States and the Tagals in the Philippine Archipelago. The Southern States insisted that the supreme authority resided in the State, the Tagals that it resides in the Aguinaldo government, the Boers that it resides in the Transvaal Republic. The North insisted that it resided in the Federal Government, the present Administration that it resides for the Philippine Archipelago in the United States, the present English administration that it resides for the Transvaal in Great Britain. And, historically, in the latter case it is so uncertain that, if it could be left to an impartial tribunal to determine, it is probable, however it was determined, that there would be dissenting opinions. It is, however, a question which it is difficult to refer to arbitration. The Transvaal is willing to submit every question to arbitration except the question of its own independence; Great Britain might be willing to submit every question except its responsibility for the protection of its own citizens from injustice in a territory for the right government of which it holds itself finally responsible.

Upon two points we are very clear. First: In our time a minority in wealth, intelligence, and numbers cannot permanently rule a majority, if the latter are Anglo-Saxon. And the majority of intelligence, wealth, and numbers in the Transvaal is Anglo-Saxon. Whatever sentiment may think of the "march of modern civilization," it cannot be permanently obstructed by a purely pastoral community. Whatever just claim for independence the Boers may set up, it cannot permanently withstand the claim for liberty interposed

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by a people who ask that the government of the Republic be shared by all the inhabitants of thrift and intelligence without artificial restrictions.

But, second, for this very reason there ought to be no war. England can secure for Englishmen in the Transvaal all their rights without plunging South Africa into a war which could scarcely be less than one of practical extermination or absolute subjugation of one race by another race, and might result in starting a conflagration which would not cease until all the surrounding communities, aboriginal and white, were involved in it. If nothing better could be done, the question of suzerainty might be left in abeyance for the present, and the rights of the Outlanders determined either by convention or arbitration. If there be unnecessary war, the responsibility for it will be divided—we do not say equally divided—between the fanatical obstructionist of modern civilization who represents the Transvaal Republic, and the too ambitious and aggressive politician who directs the colonial policy of Great Britain.

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A Noble Life

Last week, on the very day of the Dreyfus pardon, Auguste Scheurer-Kestner died. As Colonel Picquart was Dreyfus's first defender in military, so Scheurer-Kestner was his first defender in civil, life. He was an Alsatian and came from Mulhouse, the home city of the Dreyfus family. He was a chemist by profession, a recognized authority in that science, one of the editors of the "Bulletin of the Chemical Society of France," and President of the Society.

Not in this domain, however, did he achieve such fame as in another. Thirty-five years ago he entered politics through a desire to obtain needed legislation for his own and other day-laborers. His radically republican views soon drew upon him the displeasure of the Third Empire in general, and of its Minister of the Interior in particular. Besides, the Alsatian politician had actually been bold enough to found a workman's co-operative society. As M. Scheurer-Kestner was apparently not in the least disturbed by Napoleonic frowns, the Empire performed one of those despicable acts which had to do with its ultimate fall. It imprisoned this apostle of the poor and of labor for four months, compelled him to pay a fine of as many hundred dollars, and proscribed him as a "dangerous man." When, on the ashes of empire, a republic arose, M. Scheurer-Kestner was recognized as a power in politics. He was immediately elected to the National Assembly, and, four years afterward, made Senator. When his friend Gambetta became President of the Senate, Scheurer-Kestner took the latter's place as the Director of the "République Française," the official organ, then became one of the secretaries of the Senate, and afterwards its Vice-President. At the beginning of 1898 he came up for re-election, but was defeated because he had become a Dreyfusard. Like M. Jaurès, he must needs suffer political defeat because of the espousal of a just cause.

The mystery surrounding the 1894 court martial and the prisoner's unceasing protestations of innocence had caused M. Scheurer-Kestner to doubt the justice of the verdict which had condemned a Jew to a living grave. The doubt became so strong that the statesman called on his old friend General Billot, then Minister of War, and asked to see proof of Dreyfus's treason. Billot shrugged his shoulders and would say nothing in addition to his famous phrase, "Chose jugée" (the thing is judged), and that the discovery of an error committed in 1894 regarding the handwriting was not a new fact of sufficient importance to be the "new fact" required as reason for a revision of the trial. Scheurer-Kestner then approached his friends in the Cabinet, Senate, and Chamber. All repeated the shoulder-shrugging and declined to be interrogated. This only convinced the sturdy Alsatian that he had come upon something which many men were united in wishing to hide. Thereupon he openly declared his conviction of the illegality of the proceedings in 1894, and his stubborn determination to ferret out the real culprit. At this his friends became alarmed, begged him to desist, and predicted his political ruin if he dared to ally himself with Captain Dreyfus's wife and brother, who up to that time were the only known workers for the cause of justice.

There was another, however, who had long been secretly laboring to this end—

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namely, Colonel Picquart. He had even been paying a bitter penalty for his fearless work at the head of the Secret Service Bureau. General Billot had suddenly removed him from that position, and had sent him on a dangerous mission to the Tripolitan frontier. Colonel Picquart, however, is one of those whom it is difficult to disgrace or even kill. He escaped the balls of the Tuaregs; he returned to Paris when he found that it was necessary to appeal to the civil power to right the wrongs that had been done him by the military arm. He put his case in the hands of Maître Leblois, a lawyer, an Alsatian, and a close friend of M. Scheurer-Kestner. It was Leblois who wound together the threads of reformatory investigation, civil and military. It was Leblois who informed Scheurer-Kestner that Picquart suspected Esterhazy of being the real traitor. Picquart's agents had already secured some of Esterhazy's letters, by which an identity was established with the handwriting in the treasonable *bordereau*. M. Scheurer-Kestner did the same.

At that time M. Scheurer-Kestner had reached the summit of his professional and political careers. He looked forward to passing the remainder of his days in tranquillity, enjoying the honors which he had earned. He had already received a gold medal for his work on combustion; with M. Berthelot, he had the double distinction of having risen to the first rank both in science and in politics; in the Chamber he was known as one of the best orators, for his clear, well-modulated tones, accompanied by few gestures, were as distinct from the impulsive, un-thought-out words of the ordinary French political speaker as his reserved manner was different from the often accepted characteristics of "Jacques Bonhomme." However, here was a duty, and a plain duty. In season and out of season, on the floor of the Senate, and wherever he could make a speech, M. Scheurer-Kestner did not cease to cry: "I am convinced of the innocence of Dreyfus, and more than ever I am resolved to bring about his rehabilitation."

The press of France was mostly anti-Semitic, and it immediately dragged in the mire the honored name of the Vice-President of its Senate. For his pains, the Chamber of Deputies, in December, 1897, voted that Dreyfus had been justly convicted, and denounced as detractors of the army M. Scheurer-Kestner and all others who impugned the judgment of 1894. This, however, made no difference with the propaganda on which the sturdy Alsatian had entered. Fortunately, at that very juncture he found a new recruit for his cause, one worth many parliaments. About that time M. Zola was putting the finishing touches to a new novel—"Paris." With characteristic restlessness and omnivorousness, he had studied the Dreyfus excitements along with the other salient features of Paris life. To him also came doubts as to the legality of the court martial. He confided these doubts to the Vice-President of the Senate, and the latter told him the name of the real traitor. From that moment the famous novelist gave all his powers to the cause of justice, and his very first step was a defense in "Figaro" of Scheurer-Kestner's action. "A life clear as crystal, as straightforward, as loyal as can be; not stained; not the slightest moment of weakness; one unchanging opinion faithfully followed"—that was the way in which Zola then described the great Dreyfusard, adding: "I know nothing more sublime than the silence of Scheurer-Kestner. In the weeks when a whole people suspected and abused him, the least violent expressed doubt as to his sanity. Others, madmen and ruffians, said that he had taken a bribe. . . . Can you not see that the reason for the fury of the attack on M. Scheurer-Kestner lies in the fact that he belongs to a generation which believed in freedom and insisted on having it?"

Professor Bracq, in a letter on another page, protests against America's injustice to France. There is reason in the protest. The wrong inflicted by the secret court martial, by the conviction of Zola, by the renewed conviction of Dreyfus, is a wrong against France even more than a wrong against Dreyfus. When Americans think of those courts and of the corruption and injustice behind them, they ought not to forget the three heroes who dared almost everything that men hold dear to secure justice for one personally unknown to them. As long as the name of Dreyfus the victim is remembered, so long ought also to be remembered the names of Picquart, Zola, and Scheurer-Kestner.

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A Root of Evil

In this age men and women of sensitive temperament must continually strive and pray to be delivered from egotism. It is, in a real sense, the disease, the weakness, and the vice of our age; it has given much of our art not only an air of depression, but a monotonous sameness which wearies and repels. The first outpourings of the egotist are often interesting, but so soon as we have gotten the quality of his temperament we weary of his monologue. He has very little material who has only his own experiences and feelings to draw upon, and the material is of very limited interest. Even the man of genius, who is so unlucky as to be hampered by egotism, finally exhausts our patience. We are concerned, not with the vanities of men, but with their insight and character; they move and inspire us by what they stand for rather than by their personal idiosyncrasies.

The egotist wearies us because he has no sense of proportion, and does not understand the relative values of things. He has so little power of self-measurement that he never clearly sees his own relation to his work or to the people about him. He always exaggerates his own importance; and hence he is always talking about himself and his own affairs. His feelings are often of no consequence to anybody but himself, but he treats them as if they were a vital element in the general situation. The question with him is never, "What is the best course to take for the general good?" but, "Have I had proper attention in this matter?" If he is a member of an organization—and the organization is fortunate which does not have him to deal with—he is always impeding work and embarrassing people who are trying to do it without reference to their own comfort or interests. The egotist has a genius for getting in the way and delaying or defeating the plans of people the latchets of whose shoes he is not worthy to unlace. The history of politics is full of instances of men who have been ready to sacrifice principles and parties rather than to sacrifice their own selfish vanity. The heroism which every war evokes is often dulled by the intrigues or the disloyalty of the men who think they have not received the proper recognition. Egotism finds its expression in all kinds of sin, but it will be found that it has been the root of some of the most conspicuous treasons in the history of the world. It was Arnold's egotism which led to the crime which has blackened his name for all time. He had suffered real injustice, but if he had not loved himself supremely he never would have sold his honor.

The egotist is not only tiresome and difficult to deal with, but he is also dishonest, for the truth is not in him. He never looks himself squarely in the face; he always evades or lies to himself; and his nature is so abnormal that even when he knows that he is lying to himself he believes himself. If he fails in any enterprise or work, he is never, under any circumstances, responsible; there is always some one else who is to be charged with the failure. If things go badly with him, he promptly becomes a cynic and arraigns the order of the world. He is a fervent believer in bad luck when things go against him, and an enthusiastic believer in himself when things go his way. If the enterprise with which he is associated prospers, it is because he has served it; if it fails, it is because his ideas of management were rejected. That he was a mere clerical assistant does not rob him of the consciousness that the credit of success belongs to him; that he shaped the policy which brought disaster does not shake his conviction that if his plans had been adopted all would have been well.

The egotist never faces the truth about himself because he must always be a hero in his own eyes. For this reason he learns nothing from life, and he never grows; he remains essentially undeveloped; for there is no real spiritual growth without downright honesty with ourselves. So long as we deceive ourselves, the truth is not in us; and without the truth growth is impossible. The first step towards normal, wholesome, expanding life is absolute honesty with ourselves.

For this reason also the egotist is the most unsafe and unwise of guides. His judgments are vitiated by his lack of honesty; he cannot see straight, and sound judgment is pre-eminently the faculty of seeing straight. The real egotist never sees the world as it is; he sees it as it is reflected in his own turbid consciousness.

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He is incapable of the highest kind of friendship, because he always thinks of himself first and his friend afterwards. The saddest result of his egotism is the barrenness which he gradually creates about him; for no man can make life about himself rich and fertile who does not pour himself into it with noble unconsciousness. Egotism means limitation of growth, insight, love, and service; it is the root out of which all crimes come, for every crime is an assertion of the desires of the individual above the rights of the community; it becomes intolerably monotonous and wearisome, and it blights the soul which suffers it to grow. It is to be fought with unceasing prayer and effort; for evil has no richer soil.

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The Spectator

The State of Florida seems likely to reap an unexpected profit from the closer relations between the United States and Cuba. A new ambition has seized upon the more prosperous of the residents of that island, which is to-day neither a part of the United States, nor a dependency of Spain, nor an independent nation. At a time when some of our own people—notably Mr. Collis P. Huntington, in a recent address—are advancing the theory that we are educating our children so well that few will remain content to be hewers of wood and drawers of water, the Cubans are making every effort to secure for their youth the advantages of an American college education. In the island education is practically wholly in the hands of the Church, and the Church, because of its intimate association with the Spanish domination, has to a great degree sacrificed the affection and the confidence of the people. Besides, the Cubans have ceased to look eastward for guidance in thought. The Great Republic, which is their nearest neighbor and which came to their aid in their darkest hour, affords them an intellectual stimulus and a political model.

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To Americans Florida has hardly been regarded as an educational center, though it is true that a certain number of Northerners have there gained in the last few years a very liberal education in the mysteries of climatology, especially in their relations to the orange-tree as a source of profit. This is, however, that vulgar form of knowledge which experience teaches, and it would have no place in a university, where, as Lowell said, nothing useful ought to be taught. There are two considerable colleges in Florida—surely a moderate supply for a State in which, by venerable tradition at least, the Fountain of Eternal Youth is supposed to flow. One of these institutions, Stetson University, named in honor of Mr. John B. Stetson, of Philadelphia, a generous benefactor, is at De Land, near the St. John's River, about one hundred and sixty-two miles below Jacksonville. The other, and the one which for some reason has thus far enjoyed the greater popularity with the Cubans, is Rollins College at Winter Park, in Orange County.

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A more beautiful site for a college could scarcely be found in all Florida. The campus, surrounded on three sides by substantial and attractive frame buildings, slopes down to the edge of one of the largest of the chain of lakes which give picturesqueness to that part of the State. In the North such a site would have made the college renowned in aquatic sports, as Lake Cayuga has Cornell; but the mind of the Floridian youth does not appear to turn to athletics. The languorous climate seems to have disposed of that vexed problem more effectually than faculty committees could, and the Spectator did not see on Lake Virginia even a heavy working-boat manned by students. The lake serves its end as a bathing-place and a picturesque feature in the landscape. Its southern shore is bordered by orange groves, the long rows of trees, rising from a seemingly arid white sand, sloping down the gentle declivity to the water's edge, and looking, across the mile or more of placid blue lake, like some Italian olive orchard.

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Said Dr. George M. Ward, the President of Rollins College, to the Spectator: "Sometimes I have been tempted to think that God did not intend that men should live in this country, but I believe the wiser thought is that we have not yet discovered

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just what use he wishes us to put it to." In default of complete solution of this mystery Dr. Ward is doing in his part of Florida a work of the very greatest advantage to the moral and intellectual tone of the State, and his influence bids fair to extend in appreciable degree to our West Indian neighbors as well. Of the curriculum of Rollins College he says that it offers about the same educational advantages that Dartmouth or Amherst did fifteen years ago. With far from a rich foundation, doomed indeed to almost penury, the college can, for reasons that need no more than be hinted at, secure during the winter months the services of instructors who, were they able to live in the educational centers of the North, would command high salaries.

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The natural route from Cuba to the United States is by the Havana steamers entering this country at Port Tampa. Rollins College, only a few hours' travel from this port, and enjoying a climate somewhat like that of Cuba, attracted the attention of parents in Havana who possessed the means of giving their children that American education which is now the ambition of the comparatively few citizens of that tropic isle who have any ambition at all. Without any effort to attract students of this class, Rollins suddenly discovered the stream coming its way. The foreigners are clannish, though perhaps not more so than is explainable by their slender command of the English language. Most of them are well grounded in the rudiments of an education, though, as their schooling has been at the hands of Spanish teachers, the task of acquiring English methods and renewing their knowledge of elementary branches in the English tongue is almost as great as though they had to begin *de novo*. Curious indications of the hatred they bear Spain occasionally crop out in the most unexpected places. It was noticed once that many of the boys, in saying the Lord's Prayer in their native tongue, so changed the appeal for daily bread as to make it "Give us this day our daily bananas." Neither a tropical habitat nor the normal preference of a boy for a sweet and succulent banana rather than bread seemed adequately to explain this remarkable emendation of the original, and inquiry was made, with the result of discovering that the change was for neither gastronomic nor theological reasons, but was distinctly a political protest. "Spain makes us buy our flour of her merchants," said, in effect, the lad who was questioned. "We are an independent people. We will live without bread; we will get along with the fruits that our own land furnishes us. Until we can buy bread where we will, and without paying Spain an unrighteous tax on it, we will not ask God to give it to us." From which it seems that the romanticism of the Latin temperament is not wholly inconsistent with a certain literalness.

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The race problem which confronts Florida, in common with other Southern States, will be made no easier of solution by the presence of these Cuban students. We have been apt to think that in Cuba the line of social demarcation was very lightly drawn between the pure-blooded whites and those in whose veins flowed a tincture of African blood. Was not the patriot Antonio Maceo a mulatto, and have not a fair share of the men in the ranks of the Cuban army been negroes? It might be thought that a people good enough to give their lives in support of Cuban independence would be held in esteem by Cubans. But among the Cubans of the aristocratic classes—the element represented by students in American schools—race prejudice is more narrow, more uncompromising, than among any class of Americans. The "mestizo" or half-breed is regarded as so low and contemptible an inferior that friendly intercourse with him is a disgrace. Many mestizos are people of wealth, and among them, as among the pure-blooded Cubans, the ambition for an American education for their children is cherished, but its gratification is a matter of difficulty. It has been abundantly proved that the college which matriculates one of the despised race will quickly be deserted by any of the "superior" class who may be enrolled there. This uncompromising hostility brings to the college authorities some grave embarrassments. With all delicacy, it may be asserted that the superiority of the Cuban to the hated mestizo does not always manifest itself in either physiognomy or manner. The merest accident prevented the enroll-

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ment of a mestizo in the classes of Rollins. How serious a result that would have had on the work of the college among the Cubans may be judged by the fact that the mere delivery of a courteous message of remembrance from this youth, though in education and in means he was quite the equal of any Cuban in the college, threw its recipient into a violent rage and a furious outburst of offended dignity.

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It is easy to say that the first educational effort of the college authorities should be to break down so illiberal and unintelligent a prejudice as this. But—the college is in Florida, and it is not alone among its students from the Flowery Isle that negrophobia rages. It would be difficult, even if it were desirable, to teach the foreign students a toleration not manifested by the people of the State to which they have come for an education in the humanities. There is, perhaps, no Southern State with so large a proportion of Northern-bred residents, and there is no Southern State in which race conflicts are more infrequent, but the racial antagonism is there none the less. A State which has made it an offense punishable by imprisonment in the penitentiary to teach whites and blacks in the same school is not the community in which to attempt to break down the inherited antagonism between the Cuban and the half-breed. A friend of the Spectator's, a man much given to radicalism of thought and of action, once declined an invitation to a banquet given to advance the practice of vegetarianism, in something of this fashion: "I sympathize with the belief of the vegetarians. So far as the limitations of a market designed chiefly for meat-eaters will permit, I practice vegetarianism. But you must excuse me from attendance upon your banquet. It seems essential to the preservation of the success of the work I am now trying to do that I should refrain from participation in at least one movement of the sort described by the 'hard-headed man of common sense' as 'cranky.'" It seems to be essential to the success of Rollins College—a success that will mean much for its environment—that it shall confine itself strictly to its purpose and avoid giving offense to the dominant public sentiment of the State.

Cuban Industrial Relief

Mr. Howard, the manager of the Cuban Industrial Relief Fund, writes as follows of conditions in Cuba and the work of the relief farms:

Any one who denounces the Cubans as a dirty, lazy, worthless people is guilty of slander. Any one who asserts that the Cuban will not work speaks without knowledge on the subject. Cubans come to our relief farms in swarms to beg for a day's work. Not one has yet come to beg for food. Our relief farms are giving support, wholly or in part, to about seven hundred and fifty persons, of whom about six hundred are dependent women and children. We have workers in our fields who should be in the hospital. Some of them have insisted on working until they dropped in their tracks through sheer fatigue.

Business in the cities is desperately dull. The hotels are empty, restaurants are idle, and all small affairs are lifeless. Large business concerns are scraping along as best they may, in the hope that the future of the island may be definitely settled. There can be no return of prosperity in Cuba until the farmers have been helped back to their homes.

In the country the desolation wrought by war and Weyler still continues almost without abatement. The big planters have been able to do only a little toward the rehabilitation of their properties.

THE CUBAN INDUSTRIAL RELIEF FUND

(Make checks and money-orders payable to The Outlook.)

Previously acknowledged	$5,870 13
I. F. K., Alfred, N. Y.	5 00
E. B. C., New York, N. Y.	5 00
E. A. S., Providence, R. I.	10 00
Friends in B. C.	5 00
S. M. J., Westside, Cal.	1 00
S. G., Providence, R. I.	10 00
Birthday	10 00
J. T. C., Buffalo, N. Y.	5 00
A Friend, Canandaigua, N. Y.	5 00
M., Camden, N. J.	1 00
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G. C., Plainfield, N. J.	7 00
L. E. P., Chardon, Ohio	5 00
E. C., Torrington, Conn.	1 00
E. C. M.	5 00
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H. L., Philadelphia, Pa.	1 00
F. M., Philadelphia, Pa.	1 00
J. and R. G., Philadelphia, Pa.	1 00
L. S. B., Philadelphia, Pa.	1 00
C. F., Philadelphia, Pa.	25
Mrs. F., Philadelphia, Pa.	50
E. B., Philadelphia, Pa.	25
A. R. P., Brooklyn, N. Y.	3 00
Anonymous	76 00
L. L. C., Union City, Conn.	2 00
G. A. B., East Otto, N. Y.	5 00
R. M. J., Hagerstown, Md.	1 00
J. Van A., Vicksburg, Mich.	1 00
S. E. H., Cincinnati, Ohio	10 00
E. C. B., Blairstown, N. J.	2 00
A. L., Glenburn, Pa.	5 00
E. H., Stillwater, Minn.	5 00
J. E. G., Providence, R. I.	1 00
H. F. M., Albany, N. Y.	1 75
J. H. P., Lincoln, Mass.	10 00
P. H. K., Salt Lake City, Utah	25 00
R. L. N., Marietta, Ohio	5 00
Total	$6,177 39

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Anglo-Saxon Responsibilities[1]

By Sir Henry M. Stanley

IN American chronology the birth of Greater America should be double-lined, for after the War of the Revolution and the Great Rebellion it must rank as the next most memorable event in the annals.

Over here it has furnished us with much matter for thought. In a general way, there are three opinions about it. One class, whose love for America is undoubted, regard it with regret and some anxiety, because Americans have not shown their usual prudence in accepting responsibilities over regions widely separated from them and whose condition is so deplorable. When the Americans have experienced the annual cost of them in money and valuable lives, suffered the anxieties which follow the establishment of authority over conquered peoples, seen the expenditure becoming more and more extravagant, the National debt swelling year by year, the maintenance of the army increasing in cost, the navy looming larger and larger in the estimates, it is thought that they will better appreciate the economical period when Monroe's America sufficed for all their energies and limited their aspirations.

Another class among our thinkers regard America's occupation of Cuba and the Philippines as an excellent thing for other nations. They are glad that America has ventured out of her shell of Monroeism to take her share of worry and responsibility. They think that she will obtain an education that she sadly needed. For, while safe within the ocean circle which girded her, self-sufficient, indifferent, and unconcerned as to what vexed her European sisters, she was apt to sneer at those who could not imitate her love for the ingle-nook, and was too much inclined to ascribe sordid motives to them. But she will now learn by experience how irresistible are circumstances, and that many things beside earth-hunger or avarice incite nations to go abroad and interest themselves in the concerns of others. America also, of her own free will, offers hostages to peace, and will understand better the value of international good-will and friendly understanding with neighboring powers.

The third class consists of those good people who feel deeper than they are able to express their feelings, who chew the cud of reflection, and cherish their reserved opinions despite all the gloomy things they see in the newspapers. The Americans are their kinsmen, chips of the old block, and they have done quite right in ousting the unimprovable Spaniard, and somehow or another, like true and brave men, they will worry through and emerge triumphantly from every difficulty. They would cry out with Kipling, if they knew that such a sensible poet had already voiced their feelings

> Go on with your work and be strong,
> Halting not in your ways;
> Balking the end half won
> For an instant dole of praise.
> Stand to your work and be wise,
> Certain of sword and pen;
> We are neither children nor gods,
> But men in a world of men.

Impressed by the stubborn faith of the mass that this movement of the Americans is all right, we search into the matter once again, and concede that it was inevitable and natural that they should wish to expand, though few of us dreamed that it would be oversea, and in such a fashion. Your Corwins and Depews in their wildest flights of oratory never sketched the American eagle as winging his way across the mighty Pacific and perching upon Manila. Your seers of the eighteenth century fancied that the Alleghanies were to be his limit; those of this century, while it was yet in its teens, saw with prophetic eyes that it would soar beyond the rolling Missouri; and those of the next generation proclaimed that the Golden Gate would be his utmost bound. The eagle has stopped there for half a century. Lately he has waked up and tried his pinions as far as Hawaii; but after he had preened himself a while he took a bolder flight and rested not until he halted on the Philippines.

[1] As a considerable part—and a most important and interesting part—of this article relates to the British problem in South Africa and the history of the Transvaal complications, it should be stated that the article was written some weeks before the Transvaal situation had assumed its present acute form.—THE EDITORS.

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There is nothing so very strange about it. While still young the Nation showed extraordinary expansive power. Its pioneers were the boldest of the species. Neither Frenchman nor scalping Indian could stay their progress. Step by step they pressed on, and were gallantly followed by the vanguard of the Nation, until, in the course of time, they had spread far and wide in multitudes over the once unpeopled wastes.

To-day the Nation numbers over seventy millions. True, it is but a slim population for so vast a region, compared to what we see in crowded Europe. We must not, however, measure the capacity of these millions by mere numbers, but in organization, in the power of combining for a common purpose, and in the prosecution of big enterprises. Treble their number of ordinary Europeans could not have surpassed them in what they have done. The story of their achievements reads like an epic of the heroic age. It appears as though the bigness of their mountains, their plains, and their rivers and sweet-water seas had impressed itself on them. Their wheat-fields, their orchards, and their parks are on a scale unknown in any other continent. Their railway mileage exceeds that of united Europe, inclusive of Great Britain, by 25,000 miles, and the capital involved amounts to the colossal sum of $12,000,000,000. So that, large as the superficial area of their territory may be, these seventy millions of brainy people must naturally have begun to find it getting too narrow for their conceptions, and to think of investing their surplus money and energies in something else than railroads. Also, in point of numbers, proportionate to area, it will be seen, upon studying the subject, that they have arrived pretty nearly to what the English had done before they sallied from these islands to found a Greater Britain. Then, again, we find that hate of Spanish cruelty has led them to venture abroad, just as Spanish greed, bigotry, and the Inquisition incited our mutual forefathers in the time of Elizabeth to go out on the high seas and give battle to Spain. And, probably, as in old time there were minor and less noble motives underlying our hate, so we should discover, if we took pains, that America was animated by similar desires.

It needs no prophet to foretell that our progress towards empire will be imitated still further. The British Empire consists of new countries that have been peopled by emigrants and commercial agents from our shores, such as Canada, Australia, New Zealand, and South Africa; of India, which has been slowly gained by conquest; of islands that fell to us in political wars; of African territories which were absorbed through the necessity of saving from the general scramble a portion that should be free to commerce. It is unlikely that Americans will acquire colonies by emigration in the manner we did, because there are no uninhabited regions available, or that they can annex territories with the consent of their inhabitants as we annexed Nyassa Land and Uganda, because there are none left; but the acquisition of territory by conquest will always remain open to the powerful and aggressive, and it is to be feared that no Peace Conference can provide against that contingency.

It is by that method of conquest that the Americans are destined to still greater dominion. There are nations periodically dying, and they offer strong temptations, and, unfortunately, they become more and more impolitic as they become weaker. Fate often provides the opportunities. It braces the strong nation and benumbs the faculties of the weak. It inspires that which seeks inspiration, and paralyzes the other. It furnishes wisdom and strength to one, and breeds confusion and discord in that destined to doom. You have but to study the world's map to find that at least four nations seem already marked by fate to provide prey for the strong. America must be numbered among the strongest, and it is her nature to recognize opportunities, and to avail herself of them.

In the following résumé of the growth of our empire in the East the thinking American may divine whither his possession of the Philippines may lead his country. Territorial expansion was not the wish of the East India Company when it solicited its charter in 1600, any more than the Philippines were the object of the American Government when it sent the ill-fated Maine to Havana. Trade only was the motive of the English adventurers, but when they arrived off the shores of Hindustan they found that they

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were forestalled. There was not a single harbor open to them. The Portuguese and Dutch claimed the whole coast of Asia from extremest China to the Red Sea, and strongly resented the arrival of the newcomers. Fortunately, the rivals were disputing with each other, and therefore could not unite to crush the English. The Portuguese monopolists, being the more audacious in their claims, were the first to feel the weight of English resentment, and the matter was decided in a battle off Surat, by which the first footing in India was gained.

Twenty-four years later the English obtained a lodgment in Madras, and after two decades more Bombay was ceded to them as a dower to the Portuguese Queen of Charles II. But the whole of the seventeenth century was spent by the English traders in factories, or trade entrepôts similar to those which dotted the West African coast for nigh two hundred years, where they were subject to extortions and blackmail under specious pretexts from the petty Rajahs in their neighborhood, very much as West African traders have suffered from negro chiefs.

Meantime the French had made their appearance off the coast of India, and entered into a rivalry with the English, as the English had done with the Portuguese; and the eighteenth century is more remarkable for the fierce wars waged between the two nations than for anything else. The peace of Utrecht, concluded in 1713, settled a long series of bloody disputes between them, and thereat France ceded to England Hudson Bay, Nova Scotia, and Newfoundland. The close of the Seven Years' War in 1763 decided the fate of Canada, the Valley of the Ohio, and the larger part of the West Indies, and also cleared the French out of India. It was this successful result of a long trade struggle which smoothed the way for the English advance. One hundred and sixty-three years had been spent in contesting the claims of the Portuguese, the Dutch, and the French. But it was not until the beginning of the present century that the English became the paramount power. In 1826 Assam was taken, and twenty years afterwards the British dominion extended across the Indus. In 1877 Queen Victoria was proclaimed Empress of India, and the responsibilities which had been steadily but slowly growing during 277 years were formally assumed. In brief, that is how the Indian Empire has become what it is to-day.

The present population of India is about three hundred million, and the revenue for 1898 was $470,000,000, which is equal to $65,000,000 greater than the revenue of the United States was last year. It is universally conceded that India is one of the best-governed countries in the world. Its vast revenue is expended far more faithfully for its own benefit than it could ever be under any native system of government that could be devised. The native princes formerly devoted what they could extract from their subjects to the building of palaces, temples, gardens, unremunerative embellishment and splendor; the Anglo-Indian Government prefers to lay out the surplus revenue on public works—railways, telegraphs, irrigation works, canals, and other material improvements. Our fault, if it can be called a fault, has been, not luxury, but that, carried away by zeal for the general improvement, our projects are sometimes on too great a scale for immediate return on the outlay. Most of the public works have, however, proved exceedingly remunerative; the railways pay over five per cent.; the canals and irrigation works return a moderate interest, and have also been the means of saving countless lives, which without them would have been carried away by famine and pestilence. Yet, with all our prodigious expenditure, the taxation per head does not exceed forty-three cents.

India, it must be remembered, pays no tribute to England in any shape or form. Every nation is also freely allowed to compete in trade with us. Free trade is carried to such an extent that an Italian merchant lately told me that our commerce with India was being rapidly absorbed by Germany, and he cited what he had seen in the Indian hotels, where nothing could be found in them, from cellar to attic, but what had been made in Germany. It was British capital that had built the hotels, but their furnishing was entirely German. Where our connection with India benefits England is that India is kept open for equal trading opportunities with other nations, whereas, were it Russian, French, or German, we should be excluded from India altogether by

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preferential tariffs in favor of the occupying power.

The old traveler Marco Polo, in his book which was first published some six hundred years ago, refers to the methods practiced by Genghis Khan for keeping his conquered subjects contented. He says: "When he conquered a province, he did no harm to the people or their property, but merely established some of his own men in the country, along with a proportion of theirs, whilst he led the remainder to the conquest of other provinces. And when those whom he had conquered became aware how well and safely he protected them against all others, and how they suffered no ill at his hands, and saw what a noble prince he was, then they joined him heart and soul, and became his devoted followers."

I think it must be admitted that these methods have been fairly followed by us, with the effect that the whole of the Indian Peninsula is as loyal to the British Queen and Empress as any of her Majesty's possessions.

Though there are altogether about four hundred millions who profess allegiance to the Crown, and appear, so far as we can gather, to be proud of the flag which assures them peace and security, we are not without periodical fluctuations of spirit with respect to our competence for government or the continued maintenance of so vast an empire. I have read of a rich man who lately committed suicide because he feared he was getting poor. We seem to be afflicted occasionally with that peculiar mania. Those who care to glance at some of our political periodicals during the eighties, say 1880–86, will discover into what a sad state we had fallen. We actually had become so discouraged and weakened that the Germans or the French might, by a little persistence and peremptoriness, have had anything from us for the asking, so long as we were left alone and done with it. President Kruger was the one man who seemed to understand rightly the depths of despondency we were in, and he made his profit by it. A little demonstration of his at Majuba Hill was quite enough, and the independence of the Transvaal was assured to him. Why Germany, France, and Spain did not profit by the terrible inertia which fettered our will at the time can be explained only by the fact that they had not quite realized just then our extreme weariness of the burdens of empire. Some will have it that it was only cowardice that we suffered from. This may be doubted, for, after all, the bogies that we professed to fear were of our own creation. But the strangest thing to me was the inexplicable timidity of the newspapers, for, generally speaking, they are fearless to rashness. The will to say what was ours, or what we meant to do with our claims, was perversely hidden under columns of words, which as cunningly obscured their meaning as Gladstone was vague in his speeches. At any rate, the sense that one could gather from the public utterances of statesmen and newspaper leaders was that the British Empire was too big, burdensome, and costly, and should be got rid of, decently if possible. In case of a threat of war from some of the Mediterranean Powers, we were to tell the colonies to cut adrift from us and look out for themselves. Malta was to stand or fall as it might, Gibraltar was to be exchanged with Spain for Ceuta to prevent her joining our enemy, Ireland was to be made independent in order to pacify the rancorous Land Leaguers and Fenians. If I am not mistaken, something like that appeared in one of our service magazines a few months ago.

If the nation at large, or even foreigners, had taken these journalistic effusions seriously, we should have been in a bad position indeed. As the Gladstone worshipers had in their power nearly all the means for conveying argument to the public ear, it was impossible to argue with them, and so the brave people of England could only "sit tight and wait." Meantime those who suffered from "the craven fear of being great," or even from being equal to their responsibilities, appeared to be long on the verge of total collapse, and the cablegrams of the period will show any student who cares to read them how many misfortunes and disasters attended the Ministerial vacillations. The Irish Land League made Ireland a veritable hell; its agents were not above attempting to dynamite our public structures, and the Hall of William Rufus attached to the Parliament House was partly blown up. Bismarck rampaged up and down the coasts of Africa, and whatever he coveted he an-

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nexed without any expostulation from us; the ill temper of France was enough to sicken us with anxiety; Kruger's surly humor caused us intense agony of mind about the fate of South Africa; the Mahdi's terrible threats made us keep our soldiers in Lower Egypt. If Russia made a demonstration on Penjdeh, it was feared that our Egyptian garrisons would have to quit Egypt at once, and therefore we dared not, until too late, lend a hand to help Gordon. Socialistic and Anarchist faddists sprang up like mushrooms to offer their nauseous schemes to a well-nigh distracted people. Ah! that dismal period will be remembered as long as the Great Fire of London.

Now, looking back from this year 1899 to only fourteen years ago, we marvel at the change in the temper of the English people. The Mahdi has been gathered to the majority long since, and of the tomb which contained his remains not one stone or brick is left upon another. France's clamorous claims to Egypt are silenced by the results of the Fashoda affair. Bismarck, the redoubtable, is dead, and we are friends with Germany. Russia, after a long shifting of influences and change of tactics, has her hands full of railroad-building, harbor improvements at Port Arthur, peace conferences at The Hague.

Having by various pacific successes recovered somewhat from the prostration of spirit we were in, and reflecting upon the humiliating events of the Eighties, we see that the unnatural despondency of the nation was solely due to the debility of will on the part of our rulers. Gladstone, a man wearied with the affairs of state and a septuagenarian, was the Prime Minister; Earl Granville, nicknamed "Pussy" by his familiars, was in charge of Foreign Affairs; and Derby, inconsistent in politics and of somewhat curious nature, was the Colonial Secretary. It is not to be wondered at that such three, influenced and constrained by their madding sentimental and hysterical followers, gave way too much to the peace-at-any-price policy in favor with them, and that in consequence England suffered such terrible reverses and loss of prestige.

The burdens of such a huge agglomeration of States and colonies, and the cares of governing so many varying peoples and races as those under the British flag, are very heavy, it must be admitted, but they are not made lighter by shirking the responsibilities they involve. The "peace-at-any-price" party and band of Little Englanders are still noisy opponents of all empire-builders and lovers of Greater Britain, and should the political pendulum swing to their side again, as no doubt it will, there will be plenty of politicians ready to sing the psalm of peace, and, at the least little difference with the brawling foreigner, cry aloud that the weight of empire is intolerable.

One of our poets has taken his cue from a Little Englander's outpouring of distress and weakness, and sung with fervor of the "White Man's Burden," and gloried in it as a noble mission which only the best of our race can perform.

Rarely, however, do the responsibilities of our empire become burdensome. If we dislike them, we naturally exaggerate them and make them appear oppressive; but to the majority of us they appear light and pleasant, because experience proves that as a race we are fitter for these responsibilities than any other. All our colonies manage themselves fairly well. There is Canada, giving scarcely any more trouble to us than Kamchatka. We appoint a Governor-General to preside over the Council, maintain about 2,000 soldiers, and have a naval station at Halifax. All the rest of our duties are performed by a few trained officials. Surely the "burden" is very light here.

Or take the Australian colonies, New South Wales, Victoria, Queensland, West and South Australia, and include New Zealand. The executive of each colony consists of a Governor appointed by her Majesty and a Council of Colonial Ministers. Each Colonial Parliament legislates for its own colony. The military forces are purely Australian, while our squadron in Australian waters forms the naval defense, to the expense of which the colonies contribute a sum of $300,000 annually.

Cape Colony is also self-governed under the presidency of a British High Commissioner and Governor. Our military expenditure amounts to about $1,400,000 annually, while Simonstown, near the Cape, is the naval depot for the squadron which includes Southwest and Southeast Africa

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under its care. The internal affairs are the concern of Colonial Ministers, who happen to be Dutch just now.

Natal, the adjoining colony, is likewise self-governed, though the Council of Colonial Ministers is presided over, as usual, by a British Governor. Our military forces in this colony are of abnormal strength just now, owing to the peevish conduct of the Transvaal Executive. This independent Republic is more of a burden to England than Australia and Canada put together, because it compels us to keep a force of about 10,000 soldiers, costing us about $3,000,000 a year more than would be necessary if we had not to provide against the chronic ill humor of the Boers.

If we examine the island dependencies of Britain which are scattered about in the ocean, we find that they all have legislative councils consisting of the elect of the islands and substantial revenues sufficient for their needs.

The total number of soldiers stationed in our colonies is about 28,000, of whom one-third are in Natal, owing to President Kruger's restive diplomacy. But, as the colonies contribute $1,350,000 annually towards the expense of these troops, their keep is not at all excessive, and indirectly the cost is well covered by profitable trade. Malta and Gibraltar, both first-class fortresses, are naturally expensive, for at the first we have a force of 10,602 men, though in area it is only an insignificant islet; and at the other, which is but a rock two square miles in extent, we retain 5,382 men. Both points are, however, absolutely essential against European powers who might, if they were left unguarded, endeavor to exclude our ships from the Mediterranean.

In India we maintain 74,000 English soldiers and 140,000 native troops, for both of which, however, India is mostly responsible.

Under certain circumstances, India might become a burden too heavy to bear. I refer, of course, to the people of India becoming conscious of their ability to do for themselves what we are doing for them. But before this feeling can become general in a country possessing seventy-eight different languages, to unite them for relieving India of our presence, we shall have to wait until education shall have become so universal among them that their minds can be influenced by nationalistic ideas, or until the Government of India, under the influence of soft-minded hobbyists at home, shall lose that well-balanced temper which hitherto has enabled it to sustain without any very great strain the "burden" of ruling so many millions of diverse races and tribes, castes, and religions. If we could be assured that the English courage and good sense which created the Indian Empire would continue, and the currents of soft sentiment which flow so freely at certain periods through English communities would be prevented from inundating India, then we might confidently anticipate that the twenty-first century would find us still the guardians of the peace and progress of the Indian Peninsula. But the nineteenth century has shown such opposites in the administration of India as Auckland and Dalhousie, Ripon and Dufferin, and at the head of home affairs such men as Gladstone and Beaconsfield, that the coming century may produce greater contrasts still, with pernicious effect upon our system. There is no disguising the fact that the steel temper which distinguished the old English rule shows a tendency to softness; that is to say, we are becoming more and more averse from the employment of force on every occasion. But, whatever change awaits us during the twentieth century, it is certain that the death blow to the British Empire will be dealt by the British themselves.

People who think for themselves are able, without the assistance of editorial lucubrations, to gauge pretty accurately the amount of anxiety which each of our possessions gives us. A mere glance at the space given to the news from one of these suffices. From several of our dependencies and colonies beyond sea we hear scarcely anything for months, even years, which means, of course, that all is well with them. We have others that come into notice once a month, and others perhaps once a week, because of some striking or interesting local event. There are some half-dozen, however, that are frequently, or continually, demanding attention. It we arrange these in order of precedence according to their insistence on public notice, we find South Africa by

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far ahead of all; then come the Soudan, Uganda, West Africa, India, Canada, and lastly Australia, inclusive of New Zealand. It may be laid down as a rule that the country oftenest mentioned gives most trouble, and that which is less heard of gives least. The saying that "no news is good news" aptly applies to our possessions.

That South Africa, a colony inhabited mostly by British, should be more troublesome than all the rest of the Empire collectively may surprise some of your readers, and induce them to think that the lessons of the American Revolution have been forgotten by us. It is not so, however; but there has been a peculiar condition of things there ever since the defeat of the British troops at Majuba Hill in February, 1881. The salient facts are these:

The reverse of the British in February was followed by a truce next month, during which the leading Boers of Cape Colony and the Free State used their utmost efforts to persuade the Transvaal leaders to be conciliatory in order that there might be no obstacle to peace. General Sir Evelyn Wood held the Boers in the "hollow of his hand," and the famous Roberts of Candahar, with 10,000 more troops, was approaching.

The peacemakers were successful, assisted no doubt by the knowledge that the defeat of the Boers was certain if the opposing forces engaged, and a convention was signed by which the Boers of the Transvaal conditionally received back the internal independence of their State.

As certain conditions in this first Convention were considered to be onerous by the Boers, a new Convention was signed in 1884. Article XIV. in this last stipulates for equality between citizens of the South African Republic and all persons within it, other than natives, in the following matters:

(*a*) To enter, travel, and reside in any part of the Republic.
(*b*) To hire or possess houses, shops, premises, manufactories, etc.
(*c*) To carry on commerce either in person or by agents.
(*d*) To be free, in respect of person or property, of any taxes, local or general, other than those imposed upon citizens.

As regards citizenship, every white man in the Transvaal possessed a vote originally. Later on every white man, not born in South Africa, had to pay $75 to obtain the right to vote.

In 1874 white strangers had to live one year in the State before they got a vote—unless they owned land.

In 1882 strangers were required to be on the registration five years and to pay $125 before they could vote.

In 1887 citizenship was obtainable only after a residence and registration during fifteen years and a payment of $125.

In 1886 gold had been discovered in the country, and as prospectors and miners came crowding into the State, the Boer farmers took alarm and devised the legal barrier of 1887 between themselves and those who came to dig for gold. To own land for raising crops was a high merit in their eyes; to own land for the extraction of gold entitled people to no consideration. Yet the gold-miners paid fabulous sums for their land, they established costly plants, they erected houses and laid out gardens, built warehouses, hotels, banks, shops, made reservoirs and aqueducts, and expended vast sums for labor and farm produce, until one would have expected that the Boers, from mere gratitude to them for the streams of wealth that flowed through the State, would have welcomed the worthiest to fellow-citizenship.

On the contrary, this is what they did, in utter defiance of the Convention:

First, they raised the term from one year's residence to fifteen years and a payment of $125.

Second, they revised their Constitution so that any amendment deemed essential by the President could be incorporated in it without official publication and the usual three months' notice.

Third, they passed a Press Law by which all publications printed without might be excluded from entering the State at the will of the President; and for any printed matter contrary to the interests of the State issuing from within, the writer, editor, printer, and distributer were made liable to severe penalties.

Fourth, they passed the Aliens Expulsion Law, by which any person deemed to be dangerous might be instantly expelled. Any alien refusing to obey a Presidential decree was liable to six months' imprisonment, and forcible expulsion afterwards.

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Fifth, they passed an Education Law to provide teaching for alien children, but out of $515,000 set apart in one year for the purpose, only $4,000 was assigned to the English schools.

Sixth, Johannesburg is a town of 60,000 people, nine-tenths of whom are "aliens," but the Municipality Law is such that one-half of the Council must be elected by burghers, and the town is under Boer control.

Seventh, by the Aliens Admission Law all immigrants must have a passport, must prove identity, means, and capacity for supporting themselves, and obtain from the Field Cornet a residing and traveling passport renewable every three months.

Scores of other things might be brought forward to prove Boer disregard of Article 14, but I forbear.

Worse than all, from an imperial point of view, is the increasing hostility of the Boers to the British connection. Since Majuba they have conceived a contempt for the British power to a degree which has become dangerous to peace. All the Boers of the various colonies have formed a sympathetic alliance with the burghers of the Transvaal, with the avowed object of terminating the British connection, or, as expressed in their own words, of forming a Dutch nationality in South Africa. How long this has been permitted to continue without notice by the Imperial Government may be gathered from the following extracts:

In 1885 Mr. Merriman, who is opposed to the Bond, said:

> From the time of the signing of the Convention (1881) the policy of the Transvaal has been to push their border over the land westwards and realize the dream of President Pretorius, which was that the Transvaal should stretch from the Indian Ocean to the Atlantic.
>
> My quarrel with the Bond is that it stirs up race differences. Its main object is to make the South African Republic the paramount power in South Africa.

Mr. Leonard, late Attorney-General at the Cape, said on September 24, 1884:

> The object of the Transvaal people is to make this colony a hidebound dependency of the British Crown. They wish to cross our northern boundary, to take land down to the Indian Ocean on the east and down to the Kalahari on the west in order that this portion of the British Empire may forever be shut in and British sentiment be destroyed; that so the Transvaal by its unlimited expansion shall become the paramount state in South Africa. . . . All South Africa would then be reduced to the same state as the Transvaal—a country without a Government.

Opposed to the Dutch Bond is the English South African League; and the unrest which has been steady since 1884 has been owing entirely to the conflicting efforts, open or secret, of these two great parties, the narrow anti-liberty policy of President Kruger, the unceasing complaints of the overtaxed, disfranchised, and despised Uitlander, and the corruption, wastefulness, and extravagance of the Transvaal Government, the cost of which means more taxation and oppression of the "aliens." The consequence of all this is that South Africa seethes with jealousies, ambitions, animosities, daily becoming more intense, and every element necessary for a revolution is gathering in force.

Of late, owing to the recent Uitlander petition, we are apparently much nearer a crisis, and the question as to the future of the Imperial connection with South Africa will have to be definitely settled. Personally, I do not think that the dire effects of the Gladstonian sickness, 1880–1886, have so far left our bones as to permit us to deal with Kruger as he should be dealt with, and I fancy a truce will be patched up somehow. However, the South African question curiously illustrates the difficulties which the Empire must needs face, if not with courage and resolution, at least with perseverant endeavor.

We have some reason for faith that on this occasion there will be no paltering or boggling with the South African question, from the manner in which the present Government has settled the Soudan difficulty.

Three years ago the Soudan was a problem to which no solution seemed possible without a war with France. Yet, great as the difficulty was, beset with danger as it appeared to be, the end of a long and burning question has been reached, gloriously and happily. Look back upon the demoralized and disorganized Egypt of 1882, and compare it with what it is to-day. We now see a renovated country within and without, treasury overflowing, the people contented and free, and nowhere have the best qualities of the Anglo-Saxon race and English rule been so conspicuous.

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We are now at length at the long-wished-for capital of the Soudan; Mahdism is crushed, the Khalifa is a starving fugitive, his capital is a mass of ruined huts, while, opposite, Khartoum is slowly but surely rising in greater splendor than ever. Already the last few miles of the railway which brings Khartoum into close proximity to Cairo are being laid, and before the autumn is over a hotel replete with every tourist convenience will have been erected. Gordon's Palace has been rebuilt, new lines of railway will be proceeded with to connect city with city, river to river, district with district, and in a few years we may confidently anticipate that the new Soudan will add another triumph to English capacity for administration.

What has been done in Uganda by this Government bids us have faith that all will come out right in South Africa. How many years we waited to know what Government would do with regard to it!

But now a railway is approaching the Victoria Nyanza. The Christians of Uganda are growing in influence and numbers; churches have been built in every district; the pupils of the schools are multiplied, until a decided change for good has become manifest in the disposition and manners of the people. The British administration has also successfully grappled with the peculiar difficulties of the situation. Roads penetrate the country in every direction, Government stations are established at intervals, bridges cross the morasses and rivers, the spirit of rebellion and mutiny has been subdued, and a slow but sure advance to civilization is also perceptible here.

The British territories in West Africa are also examples of the means employed by our race for converting raw humanity into orderly States. The horrors and carnage visible at Benin and Kumassi are things of the past. The Kings of both places are in safe durance, far removed from the scenes of their excesses. The Fulahs of Bida have been subjugated, and the French, who disturbed that region by their behavior, have consented to a pacific arrangement. The Chartered Company of Nigeria, having performed its mission of rough pioneering, has been bought out with the sum of $4,300,000, and the experienced Colonial Office becomes henceforth responsible for its well-being.

From these rapid surveys and reflections on the British Empire and its responsibilities, I think it possible that you who have ventured in the wake of conquest may draw some moral lessons, and feel strengthened and encouraged to pursue the same methods with perhaps greater success. There is nothing very wonderful in the methods adopted by us. We begin as gently as the circumstances of each case permit. The reluctance to move at all in the concerns of others is too manifest. We waste a great deal of time in studying the pros and cons. The Radical party, tainted with Little Englandism, opposes every absorption with utmost vigor. They abuse the pioneers with the most libelous epithets. They harass and worry the chartered companies and insinuate the worst charges against them. Headed by John Morley and Henry Labouchere, they storm and rate the Government, harry the Ministers with questions in Parliament, and incite their organs to rail at and denounce the Cabinet in unmeasured terms, until the fierce democracy is infected with the clamor and joins in the wordy war. Much and continued opposition of this kind, while it serves to make the Government cautiously consider every step it may be disposed to take, serves also to fire the electoral supporters of the Government, makes them revolve the question at issue for themselves, study the geography of the region referred to, measure and weigh the advantages and disadvantages of the proposal, and thoroughly digest the copious information furnished to them by their press. Then, should the Government accept the responsibility, it has to bide the brunt of opposition on every occasion, and proceed with the utmost wariness; for a false step, any unexpected outlay, might precipitate the downfall of the Ministry. No, it is not with a light heart that an acquisition of territory is made in this country, and no miracle follows on undertaking the control of it. The whole is a grave task, and we bring to it only the commonest virtues of commercial life, training, honesty, good will, and perseverance. Time and attention to the business in hand do the rest.

Now another branch of the Anglo-Saxon

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race is on the threshold of a somewhat identical career with our own. We are in touch at Canada; we are your near neighbors in the West Indies. Round about the Philippines stand Hong-Kong, the Straits Settlements, British Borneo, and New Guinea. May it be that, though Destiny seems to have ruled that in many parts of the world we shall come in contact or confront each other, she has also designed that, in stress and need, or for brave work in the cause of progressive humanity, we shall be at hand for mutual comfort and encouragement? We cannot accuse you, nor can you accuse us, of earth-hunger or of common, sordid motives, but we have listened to the plaints of injured and oppressed peoples in Burmah, Egypt, Uganda, Benin, Ashantee, Nyassa, Matabele, and a score of other places, and as you in Cuba, Porto Rico, and the Philippines did; and as we have done towards our suppliants, so you will do to yours, viz., work with them and by them for their own welfare, progress, and interest. And it may be that we shall both be called to do the same again, and, please God, we shall do our duty; but our duty will be smoother and easier if we know that we have each other's sympathy.

Immortality: The Testimony of History[1]

By the Rev. L. Mason Clark

ONE value of the study of history is that it makes us aware of the accumulated treasures of the world—the intellectual riches, the spiritual savings, of the centuries! It impresses us with the conviction that we should be beggars and starvelings were we not "the heirs of all the ages." It takes away our conceit as it shows how little else is our labor now than fingering the work our fathers wrought and thinking again the thoughts which stirred their minds.

Every realm of activity has already had its giant workers. We may make new applications of the truth, but we need to remember that every problem has had its colossal thinkers in the past, and every germinal question has had its superb students in the generations gone. It would, therefore, be strange indeed if the accumulated wisdom of the centuries had no contribution to offer to such a study as this we are attempting to make. Therefore it is that not simply do we have a right, but we are compelled, to ask, What does history give to us as the world's conviction upon the question of immortality? What is the conclusion of history as to this universe and as to human life?

Is there, or is there not, a moral purpose running through the successive centuries? Is there, or is there not, an intelligence expressing itself in the growth of this old world? Has this belief in immortality commended itself to the sane judgment of the generations, or has history pronounced against it by the voice of its heroes and philosophers and scholars and saints? I am not introducing the question of religion so far forth, but simply asking what is the ultimate answer which history, as representing the sum total of life upon the earth, makes to the question, "If a man die, shall he live again?"

The answer needs to be given with the utmost care, and not with a sudden impulse that fails to satisfy our rational sense. I propose to name three lasting convictions to which the life of the world has seemed to men to bear majestic witness.

In the first place, history testifies to a purpose in this world of human life. It bears witness to this fact—that events are not strung together like beads upon a string, each sustaining no relation to the others apart from that of nearness or remoteness; but, instead, that there is a progress, a vital connection, and hence a philosophy of history. The deep conviction to which students of history are compelled is that there is an intelligent design in all the centuries. The past and the present conspire to produce some adequate result in the future.

The geologist no more expects to find in the rocks beneath the traces of the

[1] A sermon preached in the First Presbyterian Church of Brooklyn, on Palm Sunday, 1899, it being one of a series of three Lenten sermons, aiming to set forth, first, The Answer of Science; second, The Testimony of History; and, third, the Witness of Revelation, to the question of Immortality.

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successive and orderly development of the earth's crust than does the historian expect to discover in the story of the world the steady advance of one supreme purpose. The geologist can picture to his imagination the earth as it was before the land appeared; he can point out the oldest rocks and then the subsequent strata deposited one upon the other; he can indicate this upheaval and that cataclysm; he can find the evidence of one subsidence after another; but all are, to his mind, dominated by one great object and design, namely, the building of a planet. This is what gives an intelligent meaning to all these processes of inanimate creation.

But no less truly does the historian assure himself that when he looks into the ages gone, as those ages have unfolded the life of the world, he will discover a clue to the meaning of the past, he will find the certain evidence of an intelligent purpose. Ideas grow according to a plan. Forces are marshaled in a certain order. To this the past bears witness. Also it is the testimony of history that it is irrational to believe in the utter aimlessness of this progressive advance of the centuries. The result must justify the plan and the process. Even men do not forget to preserve a reasonable correspondence between the means employed and the end to be reached by those means. Do men build costly battle-ships to carry paper soldiers and toy guns back and forth across the ocean? Do men construct giant telescopes in order to count the leaves upon a tree? Rationality demands a correspondence between the means used and the object which it is desired to gain.

Now, then, what splendid testimony, I submit to you, history furnishes as to the means which time is employing! What a marvelous, matchless, mysterious working of forces! Ages, nations and armies, institutions and religions—heroes, seers, saints and statesmen, despotisms and democracies—what are they for? What purpose lies within them, whether they know it or not? The object must correspond with such amazing means employed! But does any one pretend that this is a rational world if all this retinue of forces is to come to its end here in this present life!

This is the first argument from history in favor of immortality, as the worthy and the adequate justification of such a stupendous outlay. History declares that the world has a plan at its heart and that the end must be worthy of the method and the forces used.

But this is by no means all. History also has a very clear word to speak about the greatness and the capacity of human nature. Modern science, by its wide horizons revealing worlds on worlds and ages on ages of which before we never dreamed, seems at first to make man appear as a very little thing. He stands dwarfed and diminished in the presence of the new heavens and the new earth. But only for a moment. History now comes forward with its testimony to the native worth of this Man. Against this "voluntary humility" which tries to rob him of his prize by crushing him in the presence of the material universe, history reveals another aspect of human nature. The prophet, the apostle, the hero, the reformer, the commander, the man of science, the man of colossal achievements; these—a multitude that no man can number—justify the psalmist's exclamation where he says, "Thou hast made him but a little lower than God!"

The dauntless purpose that has often kept the whole world from sinking back like lead, the sacrifice and the passion which have built the steps up which the centuries have moved nearer to the light—all these testify in no ambiguous terms to the value of this human soul. Do you not feel the force of this when you stand in the presence of some extraordinary character? Carlyle used to say that the study of the French Revolution saved him from atheism. But, valid as that may be, it seems to me that if my faith were threatened with disaster, the one last conviction which would still hold me to belief in God would be the presence of these splendid spirits who have done so much of the world's great work. And can you make yourselves believe that these great souls are only bubbles floating in the air for a moment and then irrecoverably are gone? Can you make it seem rational to believe that such an imperial nature as that of Paul has forever ceased to be? Is Lincoln's clear, strong mind no longer active? Have the powers of Bismarck and Gladstone no occupation now? But when History presents her long list of

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immortals, does not her testimony to the worth of Man receive a cumulative force? And men like these are to be crushed into dust with no more compunction than you feel when you crush a cracker in your hand!

Men who create literatures, who build empires, who fathom the wonder of the skies, who, like great rocks in a desert, resist the drift of evil and form a shelter for the weary—these are the men who, with others, are to perish as the moth, or as the flower of the field! What a wicked waste of splendid forces! And for this the heavens and the earth were created! No! The spiritual capacity of man, to which all of history bears witness, pronounces such a conclusion irrational. This is the second conviction which history urges in favor of faith in immortality.

Nor is this all. History has another testimony besides its witness to the possible character of human nature and to the intelligent purpose of all the centuries of time. History inclines men to belief in God. This idea of God which is so universal—as if it had been impressed upon the plastic mind of the race by the hand of the Creator—it is this which the ages past reveal. But what is this God? Fate, Force, Hate, or a moral Nature? And history bears its witness. History preaches a judgment.

Not only, then, is there an *order*, but there is a *moral* order, in the universe. When France recovers from the Revolution, Paris places the relief of the Last Judgment on the face of the Madeleine, where it looks out upon the spot that the guillotine made red with blood. One of England's greatest historians has declared, History is "a voice sounding across the centuries the eternal distinction of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity." Now, the question of immortality is one with which this *moral* order has got to reckon.

But where is the *moral* order in that plan of the world that would create men to dream of God, to aim at godliness of life, to crave communion with God, and, having made them thus, then dash them to pieces like a potter's vessel? Where is the moral order in such a scheme of torture that would place us in these earthly relationships only to break our hearts with no more hesitation than you might have in treading upon sand? Call it anything but *moral* order! You cannot wonder that men who have lost their faith in immortality, and who have felt that they were only caged here for torture at the hands of their Creator, have risen to magnificent heights of indignant scorn. The dying Heine's name for God, "the celestial Aristophanes"—the supreme satirist of the universe—is not without meaning, under such a government. And Winwood Reade, in his "Martyrdom of Man," declares that "creation is one great crime." But we now dare to say that immortality is insisted upon by the highest moral sense. It is demanded by this overmastering conviction that history is moral. The whole universe is moral. Life is moral. God is moral.

Doubtless it would be something if the ages gone were to issue in nothing more than a better earth to be lived upon, a purer society to be enjoyed, and a higher manhood to be emulated. Doubtless it is something to cherish a faith in nothing more than George Eliot's "Choir Invisible." But does such a faith satisfy our plain moral sense? Does this kind of immortality—a mere immortality of the race—sufficiently explain and justify the painful processes of the past ages?

We do not meet the problem when we simply say that it is involved in mystery. It *is* involved in mystery, but let us not add to the mystery an element of immorality. Mystery we can tolerate, but with all our souls we cry out against an immoral government or an immoral purpose.

Our position, then, is plainly and undisguisedly that immortality is essential to the *moral* character of history. We see a long, slow, and costly method of creation—two hundred millions of years, Lord Kelvin says, to make some of the rocks under our feet! We ask, For what purpose? At last appears the man. But again we ask, For what purpose? And then we see society emerging out of confusion. Here an idea of justice, there a conception of freedom, now a thought of God—all imperfect, all undeveloped, but yet they begin to grow. At last comes forth our civilization, with its forces and its truths, its ideas and its passions, its refinements and its achievements. But

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even yet we ask, For what purpose? You educate your boy with reference to a future for him. Why, then, is the human soul subjected to this astonishing discipline which history reveals? The conviction still abides that without the postulate of immortality the process is irrational and history is immoral. But the human mind cannot accept as final any conclusion which imposes upon it a belief so subversive of all rational thought. The witness of history is to a moral world, a moral discipline, and a moral triumph. What does history say as to the character of those who have most deeply cherished this rational faith in the future life? Are they the destroyers or the fulfillers of human life? Is the roll which holds their names a roll of darkness or of light?

Turn to literature. I do not forget that there is a literature of denial, and I yield to none in admiration of certain great souls who have lived bravely and strenuously without the inspiration of this faith. Yet what does history say as to the character of the literature which believes in immortality? Is the Rubáiyát of Omar Khayyám the song that sings satisfaction to the mind? You know the answer. Far below this easy and superficial scorn of life—this ghastly pessimism, whether past or present—there is the deep undertone of conviction which is heard in the music of most of the world's great literature. Turn to government, to art, to philosophy, to the records of moral action. Yes, whom has this faith nerved and inspired? Cowards or martyrs? Whom has it taught? Fools or wise men? What has it resulted in? Degenerates or saints? History is not a silent witness!

And now, when you place this evidence with the presumptions furnished by the conclusions of science, I ask you if your calm and sober judgment, untouched either by passion or pathos, does not answer you that so far forth you have a sufficient ground for a *rational* faith in the immortality of the soul.

But I cannot close without contrasting the loneliness and hopelessness of unbelief in the future life with the buoyant and happy faith which sees the world to come—for this, too, is a part of the testimony of history. I have read that Gibbon, as he lay dying, breathed out the hot, trembling words, "Oh, it is like taking a leap in the dark!" On the other hand, that greater Englishman, while looking upon the cold face of his great-minded wife, wrote these words:

Fear death?—to feel the fog in my throat,
The mist in my face,
When the snows begin, and the blasts denote
I am nearing the place,
The power of the night, the press of the storm,
The post of the foe;
Where he stands, the Arch-Fear in a visible form,
Yet the strong man must go:
For the journey is done and the summit attained,
And the barriers fall,
Though a battle's to fight ere the guerdon be gained,
The reward of it all.
I was ever a fighter, so—one fight more,
The best and the last!
I would hate that death bandaged my eyes, and forbore,
And made me creep past!
No! let me taste the whole of it, fare like my peers
The heroes of old,
Bear the brunt, in a minute pay glad life's arrears
Of pain, darkness, and cold!
For sudden the worst turns the best to the brave,
The black minute's at end,
And the elements' rage, the fiend-voices that rave,
Shall dwindle, shall blend,
Shall change, shall become first a peace out of pain,
Then a light—then thy breast,
O thou soul of my soul, I shall clasp thee again,
And with God be the rest!

Sunlight

By Francis Sterne Palmer

I woke in the night, and, tossing there,
To me the world was full of care.
Now away with such repining:
Daybreak's come, the sun is shining—
My little daughter laughing here
Has filled the world with brightest cheer!

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How Seven-Day Journalism was Killed in London

By Robert Donald

Managing Editor of the London "Chronicle"

WHY did the attempt to establish seven-day papers in London fail? That is a question which is surrounded by several apparent anomalies, and is not so easily answered as it may seem. There are now, and have been for many years, a dozen Sunday papers in London. Three are owned by proprietors of morning and evening journals; three are devoted almost exclusively to a record of Saturday's news; one is given up to sporting and theatrical matters. Where, then, was the innovation? The "Daily Mail" and the "Daily Telegraph" gave a more attractive and better record of news on Sunday than any of the other journals. Why, then, did they fail when the less fit, from a journalistic point of view, are allowed to survive, and without a protest? It could not be because of the extra labor involved in the production of the new papers, as it was infinitesimal compared with the amount of Sunday labor, more or less unnecessary, which already existed. Two additional newspapers did not mean the opening of any more news shops. It could not have been a question of religion, as the contents of the new papers were much less objectionable than the news given by the week-end papers which issued Sunday editions, which pander to morbid appetites, seek after sensationalism, serve up in a new form on Sunday all the criminal cases of the week, and devote a couple of pages to Saturday's police news. And none of these week-end papers could exist without their Sunday editions, which represent about two-thirds of their total circulations. We must, therefore, go beneath the surface to find the real causes of the formidable opposition which destroyed in a few weeks' time two papers published by the richest newspaper proprietors in England, who could have held on for years at a heavy loss had there been hope of future success.

To clear the way, we must first dismiss existing Sunday papers. They are of two classes: week-end papers appearing also on Sunday, and Sunday papers containing chiefly Saturday's news. The latter, outside of the sporting and theatrical papers published in London and Manchester, are of small importance. The principal one is the "Observer," which sells at six cents and lives on its age. None of them are popular journals, and they are taken chiefly by the clubs and politicians, by sporting and theatrical people.

The week-end papers appeal to the multitude. The leading one—"Lloyds' News"—has a circulation of over a million. It publishes four editions, but the Sunday morning edition, which goes to press very early, has two-thirds of the total circulation. It is a weekly rather than a Sunday paper, and is read mostly by a class who do not buy a daily paper regularly. It is sold, like the other week-end and Sunday papers, in small general stores, sweet-shops, and tobacconists'—places which keep open for other purposes. The other week-end and Sunday papers are on the lines of "Lloyds' News," except that their circulation is about 200,000 copies.

Every week-end paper has to create its own distribution arrangements for its Sunday editions. All the great wholesale news agents are shut on Sunday, the railroad book-stalls are shut, and there are no newspaper trains, except those paid for by the papers. Every paper has to get its own service of carts for distributing copies throughout the metropolis, and to make other arrangements for a country sale, so that it is impossible to have a profitable sale except on a large circulation of about two hundred thousand, or on a small circulation which involves little expense, like that of the "Observer."

Although, as I have mentioned above, three of these Sunday papers are owned by the proprietors of daily papers—"Lloyds' News," for instance, belongs to the same proprietor as the "Daily Chronicle"—they are kept quite distinct, with separate organization, offices, and staff.

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The object of the proprietor of the "Daily Mail" and the "Daily Telegraph" was to produce papers which contained full and entertaining accounts of Saturday's news, together with matter of general interest. They were illustrated; they included a page for women, a page was devoted to literature, some of the leading writers of the day were among the contributors, and a sermon was given as a hostage to Sabbatarian feeling. They were much better than any of the week-day issues, and, produced on any other day but Sunday, would have added to the reputation of the papers and increased their circulation. But the spiritual, religious, and moral forces, at once brought into play to destroy them, considered that the more attractive and entertaining these papers were, the more dangerous they became. Had they been papers without merit, they would have provoked little opposition. They were killed because they were too good—from the journalistic point of view—to live. For the people who started the campaign against them, on moral and humanitarian grounds, foresaw the consequences of success. They regarded a Sunday paper issued as a regular part of a daily paper as a demoralizing institution, which, once established, would revolutionize, not journalism alone, but life, in England. It was known that in the United States the Sunday papers played a great part in journalism; that their rivalry led to the worst forms of sensationalism and to everything which, while it lowered the reputation of papers and public taste, increased circulation. It was recognized that if the leading one-cent paper—the "Daily Mail"—and the chief two-cent paper—the "Daily Telegraph"—in London continued to run, whether profitably or not, a Sunday edition, all other daily papers would have to do the same. They would be forced into Sunday journalism in self-defense. And this meant much more than so many more Sunday papers. Life would have had to adapt itself to the new conditions. At present Saturday is a dull day for news and an off day for reporters and newspaper men. All this would have been changed, and seven-day journalism might have led to seven-day shopkeeping, seven-day theaters, and other things. There is a deep-rooted feeling among the English people that the Christian and humanitarian principle of one day's rest in seven should be preserved. And it is held just as firmly that if the day of rest cannot be Sunday—which is not possible in journalism—then it should be Saturday, which is best suited as the day for recreation and pleasure.

The spontaneous outburst of feeling against the new Sunday papers might have taken longer to attain its end but for the sympathetic support it received from other journals. They showed an unexpected but not quite inexplicable desire to fight with the Church. No one ever suspected that they were such firm Sabbatarians. They advertised widely the negative virtue of "no Sunday edition." They boomed the opposition for all it was worth. Nor were they content to be the mere chroniclers of the crusade. The "Morning Leader," a smart one-cent paper in direct opposition to the "Daily Mail," took the aggressive, and, as it became the chief organ of the opposition, scored a great journalistic triumph at the expense of its rival. It circularized all the ministers, Sunday-school superintendents, religious societies, and mayors in the country, and focused the national feeling on the question. There had never been such a spontaneous, united, and vigorous outburst of public opinion, such a revolt of the national conscience. All churches and chapels were at one in condemning the seven-day journalism; all religious and reform associations raised protests, Town Councils passed resolutions against the system, and labor organizations stood up for the day's rest in seven, which they saw menaced by the new development. Petitions rolled into the offending papers from all quarters. The News Agents' Society presented a national petition to Parliament, and a national protest committee was formed, with the Archbishop of Canterbury—the head of the Church—as chairman. The whole religious, spiritual, moral, civic, and labor forces of the country were in line, and it was easy to foresee that their influence would prove irresistible. But, even in face of these formidable forces, the new Sunday papers continued to appear and apologize for their existence. Neither of the two would give way first, and as they were not on speaking terms, negotiation

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was impossible. After Lord Rosebery had appealed to them to call a "truce with God," they persisted in their wickedness. Questions were asked in Parliament, and a deputation was sent to the Home Secretary, who deplored "the unfortunate departure," and regretted that Parliament could not stop it.

In the meantime, however, a weapon of tremendous import, when national sentiment is behind it, was brought into play and used with startling effect. This was the boycott. To punish the "Mail" and the "Telegraph" for publishing a seventh-day edition, the people ceased to buy the six-days issues. Every publication issued from the offices of the offending journals—and the proprietor of the "Mail" owns twenty publications—was boycotted. The boycott was preached in the press and from the pulpit. Sunday-school superintendents, Young Men's Christian Associations, religious bodies—as congregations and in conferences—all joined in the boycott. The "Daily Mail" and the "Daily Telegraph" were banished from free libraries by resolutions passed at Town Council meetings. News agents pushed the sale of rival papers. There was absolute unity of action, although all sections of public opinion were not animated by the same motives. The "Mail" and the "Telegraph" each boast of having the largest circulation in the world. The sale of the "Mail" is half a million daily; the circulation of the "Telegraph" is much less, although it maintains its boast without backing it up by figures. The boycott soon made the circulation drop, and the zeal of the other journals, as exponents of the crusade, rose as they picked up new readers from their wounded rivals. It would have soon become a question whether the "Mail" and the "Telegraph" were to ruin themselves by trying to publish papers which were not wanted; but what hastened the end of the Sunday editions was a still more destructive form of boycott. Advertisers began to withdraw their advertisements from the "Telegraph" and the "Mail" and the latter's allied publications. It happens that some of the leading advertisers in the daily press are deeply religious men. Several at once canceled their orders, and a petition was got up from advertisers in the papers, declaring that all their advertisements would be withdrawn unless the Sunday editions ceased. The advertisers, in their petition, said that "seven-day journalism is calculated to revolutionize the industrial life of the country by adding another working day to the week, and by depriving all concerned in the production and distribution of the papers of their one day of rest, and is, therefore, fraught with incalculable mischief to the industry, moral character, and strength of our countrymen."

The rest is soon told; there was no alternative for the Sunday papers but to succumb. Nothing became the Sunday "Mail" so well as its valedictory address, in which it acknowledged that its death was a frank submission to the religious feeling of the country. The other died grudgingly, without a word of farewell, a week later.

Never before had the boycott been used on so large a scale or with such deadly effect in England; never had the people scored such a splendid triumph in a sacred cause. The fight was conducted, not on narrow Sabbatarian lines, but on the broad basis of Christian, moral, and humanitarian well-being. The puritan element in religious life which does not discriminate, but condemns all forms of Sunday labor, wished to push the fight further. It hoped to carry on the crusade against the other papers which published Sunday editions, but it received no sympathy from the press and no support among the churches. The victory was not so much against Sunday papers in themselves as against seven-day journalism; not so much against that, even, as the other evils and demoralizing secularizing influences that would have inevitably followed. As it is, no daily paper in England will again try to issue a Sunday edition.

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Books and Authors

Books of the Week

[The books mentioned under this head were (with some exceptions) received by The Outlook during the week ending September 15. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

A Mountain Europa, by John Fox, Jr., has a rather hackneyed theme in the story of the beautiful Kentucky mountain girl who is loved by the intruder from the outer world. The tale is half-way between the short story and the novel. It is far inferior to Mr. Fox's "The Kentuckians." (Harper & Brothers, New York.)

A new and welcome spinner of sea yarns is Mr. W. P. Drury. *Bearers of the Burden* is his general title for a collection of a dozen or more tales and sketches of the life of British naval officers and tarry Jacks. The title has an obvious side-reference to Mr. Kipling's famous phrase. These stories are in turn humorous, whimsical, tragical, and of a semi-supernatural cast. Sometimes they faintly remind one of Mr. Jacobs's homely and sly sea-fun; sometimes of Kipling's romance of the technical. Mr. Drury has, besides, distinct individuality and great audacity. We believe he will be heard from again. (G. P. Putnam's Sons, New York.)

The Lion and the Unicorn, which is the first of several short stories by Richard Harding Davis, is a neat little international romance, and decidedly the best in the volume. Mr. Davis has certainly changed a good deal as a tale-writer since the "Gallegher" and "Van Bibber" days—perhaps he is more careful in his art, but surely he has lost his youthful impetuosity and spirit. (Charles Scribner's Sons, New York.)

Sand and Cactus is the general title of some extremely vigorous tales of frontier life by Wolcott Le Clear Beard. They include two or three which may fairly be ranked among the best magazine stories of recent publication. Mr. Beard has both realism and imagination at his command. (Charles Scribner's Sons, New York.)

A Drama in Sunshine, by Horace A. Vachell—a novel of California in early days, disputed land titles, etc., etc.—is a curiously uneven and therefore disappointing piece of fiction-writing. There is solidity of character-building in parts, but there are also would-be impassioned but really silly passages, sudden excursions into spiritualism, occasional faults of taste, and excessive writing. With more reserve and quieter methods the author would do better. (The Macmillan Company, New York.)

A special interest attaches to the volume of stories by Mr. Bliss Perry called *The Powers at Play*, because of the author's recently announced assumption of the editorship of the "Atlantic Monthly." Like others of Mr. Perry's stories, they have very genuine sympathy with human nature, decided cheerfulness and closeness to truth in life, and fresh humor. In short, they are eminently likable tales, and one wishes for more of them. (Charles Scribner's Sons, New York.)

In Castle and Colony is a long and, it must be confessed, somewhat tedious story by E. Rayner. (H. S. Stone & Co., Chicago.) There is in it the material for a capital historical novel dealing with the early Swedish settlements in America, and the character of the girl heroine is delicately and charmingly drawn. But the novel sadly needs compression; directness of narration is hindered by repetition of the same incidents by different characters; sometimes, too, the diction is high-flown and sentimental. (H. S. Stone & Co., Chicago.)

Charles Egbert Craddock (Miss Murfree), in *The Bushwhackers* and other accompanying tales, touches some wild phases of Tennessee mountain and pioneer life with evident historic accuracy and full knowledge of the conditions described. Boys should like these tales. (H. S. Stone & Co., Chicago.)

POEMS AND ESSAYS

Avenging the Maine is a little volume of poems written by James E. McGirt and evidently printed at the author's expense. While in form the poems are crude and immature, they show good feeling and an honest sympathy. What is most interesting about them, however, is

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the fact that the writer is a negro lad, a mechanic who (as he tells us) saved the money to print his poems by working ten hours a day for sixty cents a day and living on less than ten cents a day. In some ways perseverance and self-denial are more valuable than poetry, and a boy who will thus carry out a set purpose should succeed in some way in life, even if he do not become a poet.

The Household Edition of Tennyson's Poems, just published by Messrs. Houghton, Mifflin & Co., is from new plates, is amply illustrated (although with cuts of varying age and merit), has a biographic sketch and index, and is, in size, exterior appearance, and type, an extremely acceptable one-volume edition of Lord Tennyson's poems. The text followed is that of the Cambridge Edition.

A second edition, largely revised and corrected, has appeared of that fine old fourteenth-century poem, *The Vision of Piers the Plowman*, by William Langland. It has been done into modern prose by Kate Warren, who contributes interesting introductory matter and appendices. (The Macmillan Company, New York.)

Amply provided as it is with notes, introduction, and glossaries, Dr. C. H. A. Wager's edition of *The Seege of Troye* is of moment alike to the student of linguistics and to the student of literary history. For the first there are illuminative elucidations of problems relating to the Middle English dialects of the fourteenth century. For the second there are explanations of the development of the Troy cycle in mediæval literature. While Virgil, Ovid, Statius, and their decadent successors made the Troy legend popular, it seems strange that in the Middle Ages Homer's Iliad was practically unknown. (The Macmillan Company, New York.)

In point of paper, print, and binding, two quite ideally published volumes are Judge Robert Grant's *Searchlight Letters* and *The Art of Living*. The latter title might have been a good one for both volumes. They offer hints and thoughts in the every-day art of living, and they do this in no lofty-perched manner; they descend to the arena of commonest things. Through the medium of his books, the grave Judge drops in at your house of an evening for a friendly chat. He knows, too, how to put the whole company in good humor, if perchance even one member of the household may have been out of sorts. His kindly philosophy begins with the commissariat—he carefully discusses the price of tripe and cheese with you—but it speedily enlarges its domain, and comprises houses and their furnishing, education, the use of time, businesses and professions, the perennial "summer problem." Through all there runs a certain attention paid to economy which will delight the heart of every thrifty person. Our author even tells us how to bring up a family, giving the boys a college education and the girls trousseaux, and all on twenty-two hundred dollars a year. Aside from fathers and mothers and housekeepers, "A Young Man or Woman in Search of the Ideal," "A Modern Woman with Social Ambitions," and "A Political Optimist" should not, assuredly, leave these books unread. (Charles Scribner's Sons, New York.)

BIOGRAPHY

Dr. John Allan Wyeth's *Life of General Nathan B. Forrest* is evidently a labor of love and enthusiasm. The author warmly defends General Forrest from the charges connected with the alle ed Fort Pillow massacre, and denies that he was the first to violate the obligations of a flag of truce in moving his troops, Dr. Wyeth contending that the Federal forces moved first. We cannot here enter into discussion of the merits of the charges against General Forrest. There will doubtless be many replies from still living Federal soldiers who know the facts. Apart from that matter, it must be admitted that the author has made a picturesque and brilliant picture of his subject, often writing with great vivacity and always with earnestness and a good historic sweep. (Harper & Brothers, New York.)

We welcome with decided pleasure a revised, one-volume, moderate-priced edition of Captain A. T. Mahan's *Life of Nelson*. In a preface the author maintains his estimate of Nelson both in his personal and political relations, but he has incorporated in the book some of the lately discovered letters which throw new light upon the actual facts. This biography will remain a work of standard value. Its authorship insures its weight from the naval and historical points of

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view, but it is equally admirable as a vividly written personal biography. (Little, Brown & Co., Boston.)

Desiderius Erasmus, by Ephraim Emerton, is a biography of exceptional value. Those who have been charmed with Froude's "Erasmus" are likely to take up the present volume with unfriendly hands, but they are certain to hold it with friendly ones. The Professor of Ecclesiastical History at Harvard, while more concerned about accuracy of detail than Froude, is hardly less vivid in his portrayal of the man Erasmus and the heart of the struggle in which this unwilling "hero of the Reformation" bore so great a part. The volume carries with it the reader's judgment as well as his unflagging interest. (G. P. Putnam's Sons, New York. Heroes of the Reformation Series.)

SOCIALISM

The Psychology of Socialism, by Gustave Le Bon, is a brilliant book. It is not, however, a book for the instruction of the ignorant, but for the mental quickening of those who are already informed upon the subject. A hostile reviewer could point out generalization after generalization which are palpably false. The author's praise of Anglo-Saxon workingmen for unwillingness to look to the State for interference between capital and labor, when New Zealand has established compulsory arbitration, and of Anglo-Saxon peoples for unwillingness to look to the State for education, when America began with a public-school system, could be made to indicate to an English audience that the author was ignorant even of his ignorance. But the very love of lucid generalization that leads to palpable absurdities where he is ignorant makes his analyses brilliantly illuminating where he presents the things that he knows. His strength is not as an economist, but as a psychologist, and this has led him to examine the Socialist movement on what is its strongest side. Utterly devoid of faith himself, he realizes that faith has been the ruling force in men's lives, and he endeavors to show the sources from which socialistic faith springs up and spreads. He believes that France, by reason of centuries of dependence upon a centralized State, a centralized Church, and a centralized educational system, is in danger of being the first nation to attempt a Socialist revolution. All these factors in French life, he points out, have created a willingness of the individual to depend upon an omnipotent central authority for everything, while Anglo-Saxon self-reliance and individual initiative in matters of State, of Church, and of education have made the idea of State Socialism repugnant to popular instincts. The French educational system, with its complete separation of scholarship from all the needs of life except those of school examinations, receives, perhaps, his most scathing criticism. Regarding the mental attitude of Socialists he is often unfair—not from intention, but because he has not himself mingled with Socialists enough to make his work about them first hand. He has, indeed, seized upon the things that were significant in what he has read about them, but had he humbled himself to spend half the time as an observer that he has spent as a philosopher, he would have produced a far greater philosophy of their movement. (The Macmillan Company, New York.)

RELIGION

The Master Idea, by Raymond L. Bridgman, is a popular and vigorous presentation of the truth termed by theologians the "immanence" of God—the indwelling of God in nature, in mind, in the social and the personal life of the world. This is not treated in a speculative but rather in a practical way, and its bearings upon education, politics, and economics are considered, as well as its ethical and religious applications. In his repugnance to every semblance of pantheism Mr. Bridgman errs on the side of dualism. Quoting St. Paul, that in God we live, he forgets the philosophic Apostle's saying that God works in us "both to will and to do," and represents our wills as being outside of the constant energizing of God throughout the universe of matter and of mind. If in God we live, it follows, of course, that in God we will. True as it is that "our wills are ours," it is also true that "we know not how." It is wiser to leave in mystery the boundaries of that *imperium in imperio* which we denominate "free will" than to say unqualifiedly what is not true when so said, that the will is "above law," and is "outside the chain of cause and effect." But while Mr.

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Bridgman is thus deficient on the philosophical side of his theme, on its ethical side he is fully adequate to it, and presents it as a potent stimulus to faith and hope with all courage and patience. (The Pilgrim Press, Boston.)

BOOKS FOR YOUNG PEOPLE

Among the boys' books of exploit and adventure which come to us this week one of the most striking is *The Life-Savers*, by James Otis, a story of the brave work of a life-saving crew as they rescue ships and sailors in the storm and cold of a winter on the eastern coast of America. A little boy and his terrier, the survivors from a wrecked vessel, spend the year at the life-saving station and learn something of storms and signals and what coast duty means. (E. P. Dutton & Co., New York.) Reminiscences of the Civil War have been called out by the war with Spain. General O. O. Howard writes of *Henry in the War*, a student who leaves his seminary at the call for volunteers, and fights in many battles. (Lee & Shepard, Boston.) *On General Thomas's Staff* is a spirited army story, covering the stormy period from the evacuation of Corinth to the charge up Missionary Ridge. It is a sequel to "General Nelson's Scout," by the same author, Byron A. Dunn. (A. C. McClurg & Co., Chicago.) That most romantic event in history, the return of Napoleon from Elba, with the soldiers sent to fight against him hailing him with joy, is told again by O. V. Caine. *In the Year of Waterloo* abounds with duels and spies, and tells the adventures that befall two brave young Englishmen in that exciting year in France. (A. I. Bradley & Co., Boston.) From the same publishers comes a book for girls, *Little Miss Conceit*, by Eleanor D. Adams, the story of a snobbish little girl, and how she learned better. *The House with Sixty Closets* tells of the Christmas adventure of a large family of children living in an old colonial mansion. It is written by Frank S. Child and published by Lee & Shepard, Boston. *A Pair of Pickles*, by Evelyn E. Green, is a story about two mischievous boys. (A. I. Bradley & Co., Boston.) A collection of really charming tales told to a little girl by her grandfather is *Zodiac Stories*, by Blanche M. Channing. There is a story for each sign of the zodiac, and each is from a different land, beginning with "Aquarius, the Water-Carrier," a little Arabian boy; then "Pisces, the Fishes," telling of two dear little Japanese maidens. "Gemini, the Twins," are two small lads who run away from a Scottish manse; and the last sign, "Capricornus, the Goat," is the story of a boy in the Tyrol forest. (E. P. Dutton & Co., New York.) *O ceola, Chief of the Seminoles*, a well-written story by Colonel H. R. Gordon, takes the reader down to the Everglades of Florida among the scouts and negroes and Indians in the time of the Seminole war, and makes him realize from the Indians' side the wrong and injustice done them. (E. P. Dutton & Co., New York.)

MISCELLANEOUS

At least one step toward the revival of inductive inquiry ought to be the result of the use of the *Teaching Botanist*, by Dr. W. F. Ganong, Professor of Botany at Smith College. Self-made men have always had the sense to use the inductive, the natural method of acquiring their knowledge, but when young minds are in the most receptive and formative state students are subjected to excessive deductive work, the text-book kind. In the first place, this infallibly tends to make them distrustful of their own powers; secondly, it leads them to regard the recorded thoughts of others as the only real source of knowledge. We agree with the criticism that such a deductive educational system contributes more to pedantry than to usefulness. Dr. Ganong scorns our college examinations, which give the first and preponderating place to languages, the second to mathematics, and the third to history, generally ancient history at that. One of the services which his book may render will be to put elementary knowledge of the sciences in general, and perhaps of botany in particular, into a higher place. The volume, in bringing together the best knowledge concerning botanical teaching, lays special stress upon the introduction of physiology and ecology (or the adaptation of plants to external conditions) as the most marked characteristics of present progress in that teaching. (The Macmillan Company, New York.)

A new edition has been issued of Mr. A. S. Cole's translation of Ernest Lefé-

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bure's *Embroidery and Lace*. Even the non-expert can recognize the value of the photographs of scores of fine specimens and types of lace and embroidery. A full and careful history of the art and manufacture from the earliest times is included. (G. P. Putnam's Sons, New York.)

The Art of Dining, by Abraham Hayward, touches upon what may be called the literary and historical aspects of gastronomy, and is enlivened by many anecdotes of famous dinners and diners, French and English. (G. P. Putnam's Sons, New York.)

A Library Primer has been prepared by Mr. John Cotton Dana, of the Springfield (Mass.) City Library. It embodies material from many sources, and in its entirety represents the conclusions of the most expert librarians as to what is rapidly becoming a definite science. Country or small town libraries will find this primer extremely valuable. (The Library Bureau, Chicago.)

Three works of distinct literary and at the same time personal and biographic interest are just published, and it is necessary to reserve them for adequate notice at a later date. They are the *Autobiography and Letters of Mrs. Oliphant*, edited by Mrs. Harry Coghill (Dodd, Mead & Co., New York); Donald G. Mitchell's *American Lands and Letters: Leather-Stocking to Poe's Raven* (Charles Scribner's Sons, New York); and Mr. George Saintsbury's *Matthew Arnold* (Dodd, Mead & Co., New York).

Books Received

For the week ending September 22

D. APPLETON & CO., NEW YORK

Benson, E. F. Mammon and Company. $1.50.
Hillegas, Howard C. Oom Paul's People. $1.50.
Conn, H. W. Story of the Living Machine. 40 cts.

A. I. BRADLEY & CO., BOSTON

Newberry, Fannie E. Joyce's Investment.
Butterworth, Hezekiah. The Bordentown Story-Tellers. $1.25.

THE BRANDUR CO., NEW YORK

Smith, Orlando J. A Short View of Great Questions.

THE CENTURY CO., NEW YORK

Buckley, J. M. Christian Science and Other Superstitions.

DODD, MEAD & CO., NEW YORK

Besant, Walter. The Homage Girl. $1.50.
Mabie, H. W. The Life of the Spirit. $1.25.
Pollock, Sir Frederick, and Mrs. Fuller Maitland. The Etchingham Letters. $1.25.
Crockett, F. R. Ione March: A Woman's Fortune. $1.50.
Saintsbury, George. Matthew Arnold. $1.25.
Bradford, A. H. The Art of Living Alone. 50 cts.
Oliphant, Mrs. M. O. W. Autobiography and Letters. Edited by Mrs. Harry Coghill. $3.50.
Meldrum, David S. Holland and the Hollanders. $2.
Rutherford, Mark. The Revolution in Tanner's Lane. $1.50.
Douglas, Amanda M. The Heir of Sherburne. $1.50.
Le Feuvre, Amy. Legend Led. $1.
Stimpson, Herbert B. The Tory Maid, $1.
Matthews, Brander. Ballads of Books. $1.

THE WHITAKER & RAY CO., SAN FRANCISCO

Brown, Charles Reynolds. The Main Points. $1.

THE DOUBLEDAY & M'CLURE CO., NEW YORK

Bloch, I. S. The Future of War. $2.
Rostand, Edmond. The Romancers. 50 cts.
Norris, Frank. Blix. $1.25.
Kipling, Rudyard. Single Story Series. 5 Vols. $2.50.
Hamblen, Herbert E. We Win. $1.50.
Bullock, Shan F. The Barrys. $1.25.

GINN & CO., BOSTON

Harry, J. E. Euripides Hippolytus. $1.50.

D. C. HEATH & CO., BOSTON

Scott, Harriet M. Organic Education. $1.25.
Werner, Spanhoofd A. Lehrbuch der Deutschen Sprache. $1.

HENRY HOLT & CO., NEW YORK

Buck, Gertrude. A Course in Argumentative Writing. 80 cts.

HOUGHTON, MIFFLIN & CO., BOSTON

Forbes, John Murray. Letters and Recollections. Edited by Sarah Forbes Hughes. Two Vols. $5.
Field, Caroline L. Nannie's Happy Childhood. $1.
Hall, Ruth. The Boys of Scrooby. $1.50.
Whitney, Mrs. A. D. T. Square Pegs. $1.50.

LEE & SHEPARD, BOSTON

Optic, Oliver. An Undivided Union. $1.50.
Le Baron, Grace. Told Under the Cherry Trees. $1.

J. B. LIPPINCOTT CO., PHILADELPHIA

Ten Brink, Dr. Jen. Robespierre and the Red Terror.
Skrine, F. H., and Ross, E. D. The Heart of Asia.
Meigs, William M. The Growth of the Constitution in the Federal Convention of 1787.
Little, Mrs. Archibald. Intimate China.

LONGMANS, GREEN & CO., NEW YORK

Bertenshaw, T. H. Conversational French Reader. 50 cts.
Creighton, Mandell. Queen Elizabeth. $1.50.

THE MACMILLAN CO., NEW YORK

Milton, John. Prose and Poetical Works. $1.25. Introduction by H. Corson.
Smith, Walter. Methods of Knowledge.
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The Religious World

The International Congregational Council

The second International Council of Congregationalists of the world is this week in session in Tremont Temple in Boston. The meetings began on Wednesday, September 20, when the address of welcome, of singular felicity and ability, was delivered by the Hon. Samuel B. Capen, of Boston. The Hon. James B. Angell, President of the University of Michigan, was chosen Moderator. The Vice-Moderators elected were as follows: for Great Britain and the Colonies, the Rev. Alexander Mackennal, D.D., the Rev. L. L. D. Bevan, D.D., Mr. Alfred J. Shepherd; for America, the Rev. F. A. Noble, D.D., the Rev. Samuel E. Herrick, D.D., and the Rev. J. K. McLean, D.D. The first evening was devoted to addresses of welcome by the Governor of the Commonwealth, the Hon. Roger Wolcott; the Mayor of the city, the Hon. Josiah Quincy; and the address of the President, the Hon. James B. Angell. From the start the great auditorium has been thronged by crowded and enthusiastic audiences. The address of President Angell was that of a layman and a diplomat rather than that of a philosopher and a theologian. It was practical rather than speculative, and perspicuous rather than eloquent. He traced the history of the Pilgrims in the New World, analyzed their influence, sought the sources of their power, and then applied to our time the lessons of their experience and example. He said that they were men of God, that they were loyal to the Bible, and they were ever willing and anxious to learn. With felicity and force he insisted that these qualities are needed now as much as ever in the past.

Speakers and Addresses

At the time of writing the following subjects have been before the Council: "Fundamental Principles in Theology," paper by President Harris, of Amherst; "The Message of the Old Testament for To-day," paper by Professor Frank C. Porter, of Yale University; "The Historical Method in Theology," paper by Professor Fisher, of Yale; "Theology the Order of Nature," by Professor Gosman, of Australia; "The Evangelical Principle of Authority," by the Rev. Dr. P. T. Forsyth, of Cambridge, England; "International Relations and Responsibilities," by Dr. Lyman Abbott; "The Christian Attitude towards War in the Light of Recent Events," by the Rev. Dr. Mackennal, of England; "Distinctive Characteristics of Christianity," papers by the Rev. Dr. Charles R. Brown, of California, and the Rev. John D. Jones, of England. The important subject of "The Church and Social Reforms" was presented by Albert Spicer, M.P., of London, and Professor Graham Taylor, of Chicago. The sermon was delivered by Principal Fairbairn, of Oxford, who also read a paper on "The Influence of the Study of Other Religions on Christian Theology." It is no mere formality when we say that the addresses were all of an extremely high order, nor is it invidious, perhaps, to add that the most interest was aroused by the paper of Dr. Forsyth, the sermon of Principal Fairbairn, and the whole discussion on the subject of war. There was great difference of opinion concerning the doctrinal positions of Dr. Forsyth, but it is doubtful if any paper on a subject so speculative and theological was ever received with greater favor by an American audience. Dr. Forsyth's style is so fine, his enthusiasm so evident, his genius so genuine and so reverent, that he sweeps all before him. He is a poet as well as a scholar and a theologian, and his mysticism is quite as moving as his attempts at clearer statements of doctrine. He is a curious combination of a liberal and an extreme conservative. Dr. Fairbairn was a revelation to those who knew him only as a philosopher and a profound theologian. The subject of his sermon was The Church, and it is safe to say that no more eloquent or convincing presentation of the Congregational doctrine of the Church has been heard in our time. Its emphasis was on the supremacy of Jesus Christ and the universal priesthood of all Christ's people. Dr. Forsyth emphasized the objective

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efficacy of the work of Christ. Principal Fairbairn showed how Christ organized his own society, and started it on its course of overturning and conquering the regnant and militant selfishness of the world. One fact is already very evident. While the English speakers refuse to dogmatize on many subjects, while they are extremely hospitable to all the newer scientific and critical thinking, the younger men among them, at least, place a much stronger emphasis on the expiatory work of Christ than is common in scholarly circles in this country or has yet appeared in the utterances of the older men from the other side. Perhaps it should be said that when these younger Englishmen define their terms, as they do in conversation, it is discovered that some words, at least, mean one thing in England and another in America.

A New High Church Magazine

The first number of "Church Defense" appeared last week. This is a monthly magazine devoted to the interests of the High Church party of the American Episcopal Church. Judging from the editorial comment, the paper might better have been entitled "Church Attack." The editor declares, first of all, that the Gospel's message of peace is not to those who teach what the American bishops, in their Pastoral Letter of 1894, describe as "certain novelties of opinion and expression, which have seemed to us subversive of the fundamental verities of Christ's religion." Then the editor strikes right out from the shoulder. He proclaims that—"There can be no peace between faith and unbelief, and when the arch-enemy of souls comes, stalking in surplice and stole, the call to battle against error becomes more imperative. . . . Unbelief boldly demands admission to the priesthood, and a bishop has been found to lay hands upon an avowed disciple of error, an impugner of God's Holy Word. This sacrilege was not committed thoughtlessly or unadvisedly, but in the face of serious and earnest protests." This is expected to trouble Dr. Briggs and Bishop Potter. The latter also comes in for treatment at the hands of the writer of an article entitled "The Crisis in a Great Man's Life." This writer believes that at the coming Diocesan Convention the Bishop of New York will announce his final decision whether to remain "a leader of the rationalistic party in the Church."

Broad Churchmen

Nor does Dr. Briggs escape without further flogging, as witness: "The Church has one Bible, Dr. Briggs another, which is a mere collection of extracts from the Holy Scripture. . . . As professor in the Union Theological Seminary, he is supposed to be under obligations to teach the Westminster Confession; as a priest of the Church, he is bound to teach the Catholic faith, as this Church hath received the same. . . . As a clergyman of the Church which believes the Bible to be the Word of God, he is going to teach at the Pro-Cathedral a people, a large part of whom are Jews, not to believe the Old Testament." "Church Defense" not only attacks Bishop Potter and Dr. Briggs; it also scorns all Broad Churchmen. It says: "The Broad Churchman is generally subtle. This is of great service to him, because it enables him to teach heresy without being called to account for it. The very words by which he leads the faithful astray are put together with such subtlety that he could explain them away before any ecclesiastical court. This cleverness of the Evil One has saved many a Broad Churchman from discipline." Despite this, we think that most Broad Churchmen, not to say the Church, will survive the attack.

The Athanasian Creed

It has long been a mystery to American Episcopalians, to many English Anglicans, and to all Christians in other communions, how the Church of England reconciles her own teachings with the further inclusion of the Athanasian Creed in her Prayer-Book. It is, therefore, with sincere satisfaction that we welcome a criticism of the Athanasian Creed in the innermost stronghold of Anglicanism itself. Preaching in the pulpit of Westminster Abbey recently, Professor Ryle did not hesitate to say, concerning this particular creed, that very many of the clergy are not in favor of its public recitation, despite the Prayer-Book's rubric. He justly declared that a creed containing an anathema is an anachronism unsuited for Chris-

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tian use, for it breathes a spirit both alien to the spirit of the Anglican liturgy and foreign to the Christian thought of our time. Furthermore, it represents one of the obstacles which make intellectually and spiritually self-respecting men disinclined to offer themselves for Holy Orders in the English Church.

The English Ritualists

Regarding the recent decision of the Archbishop of Canterbury, in which he asks clergymen to discontinue the use of incense and lights, the Church Union, the organization of English ritualists, is inclined to show fight. Though there are about fourteen thousand parishes in England and Wales, less than three hundred are affected by this decision, but the three hundred are so prominent just now that one might think the proportion larger. The Secretary of the Union, the Rev. Dr. W. F. Cobb, Curate-in-Charge of Saint Ethelburgha's, Bishopsgate, London, is doing more than merely to protest against the Archbishop's decision. He is actually doing valiant and valuable service for Disestablishment. While Dr. Cobb is far from personally favoring Disestablishment, he has come to advocate it because, as a conscientious Ritualist, he sees that the Church will never have freedom until it is emancipated from the State. He therefore asks for self-government for the Church as the only way to liberty of conscience. He does not hesitate to tell the Archbishop of Canterbury that the latter's recent judgment rests on civil enactments: if the Church were disestablished, those enactments would be without authority. Even if Disestablishment injures many, adds Dr. Cobb, in the end it will make effectively for peace. Disestablishment was also the word used as warning in a speech which the Earl of Selborne has just delivered. The speech is of particular importance because Lord Selborne is the son-in-law of the Marquis of Salisbury, the Prime Minister, and thus is supposed by many to reflect that statesman's views. The Earl solemnly warned Churchmen that, unless they stand together in this crisis, they may see both disestablishment and disendowment given the first place in the Liberal programme at the next general election, thus making a strong appeal to the instinct of prudence.

A New Saint

The name of René Robert de la Salle, the explorer of Canada, the Great Lakes, and the Mississippi Valley, is a familiar one; that of Jean Baptiste de la Salle, the founder of the community of Brothers of Christian Schools, is not so familiar. In favor of the latter's canonization, the Congregation of Rites at Rome issued a decree some time since. This decree has now been affirmed by Leo XIII., who eleven years ago had solemnly "blessed" Jean Baptiste de la Salle. The work of the great Frenchman has never been properly appreciated, and if by canonization the Pope can call attention to it, both the Church and our knowledge of the history of education will benefit thereby. The Abbé de la Salle was of noble lineage. He received the tonsure when only twelve years old; at sixteen he was a canon of Rheims Cathedral, and later studied at the celebrated Seminary of Saint-Sulpice in Paris. His spiritual adviser, Père Roland, had already founded a sisterhood for the education of poor girls. Thinking that he had not long to live, Père Roland charged the young priest with the care of the rapidly developing institution. The young man, however, had scarcely assumed the management when an appeal came to him to open a school for poor boys. Finally he resolved to give up his canonry and to devote his entire life to the education of the poor. He sold his possessions and gave the proceeds to the needy. He traveled over France and established schools everywhere. In these schools teaching was free to all day pupils; money was received only from boarders. He drew up rules for his brotherhood of lay teachers. These took a vow to devote their lives to teaching, in addition to the usual monastic vow of poverty, chastity, and obedience. The brothers worked always in pairs. Their order is one of the most prosperous of all; it now numbers over two thousand schools and three hundred thousand pupils. The methods of education of the founder of this order would have done credit to our own day. He was one of the pioneers of normal schools; he insisted upon the value of object-lessons; he was the real organizer of primary education. The basis of his teaching was, of course, religious, namely, the catechism; after that, however, came,

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not Latin, as in the ordinary schools, but, instead, the reading and writing of French, the actual language of the people. Lucard, in his work on education, says that, while Lancaster, Uhland, Pestalozzi, and Jacalot deserve well of the people, Jean Baptiste de la Salle introduced all that is good in their methods and much more that their experience never discovered.

The Luther League

As other Churches have their young people's societies—the Christian Endeavor, the Epworth League, the Brotherhood of St. Andrew, etc.—so the Lutheran Church has its young people's society, and its name is The Luther League. Eleven years ago, when the Lutheran Church was divided by doctrinal points into four general bodies representing sixty synods, some one had the clever notion of organizing a league to unite the Church, a plan at first receiving considerable adverse criticism, but now numbering among its constant supporters those who at first were opponents. It has an estimated membership at present of about seventy thousand. Its duty is no longer to unite a divided Church—the Church is now united. Its present duty is to develop a spirit of assertion in Lutheran church work, and in this it is doing yeoman's service. The Lutheran Church has long contended with the tendency of young people to leave the Church after confirmation. Among Lutherans this has been apparently a more serious drain than in other denominations, as they say, not only have they lost their proportion of those who forsake the Church entirely, but also a far larger number of those who do not understand the foreign languages which, as well as English, are used in most of the churches. These languages are German, Swedish, Norwegian, Danish, Finnish, Slavonian, and Livonian.

Muscular Christianity in Rome

In old Rome athletic and gymnastic games were a prominent feature in the life of the young Quirites. After the Middle Ages, however, with their monastic notions, the physical element gradually faded from the minds of educators and people. To-day, Roman Protestant Christianity, in an effort to promote an education which shall build up the whole man, has gratifyingly returned to the earlier and saner ideals. An "Associazione Cristiana della Gioventù" (a Young Men's Christian Association) was established in Rome in 1894. It now counts a membership of nearly two hundred. Strange to say, the majority belong, nominally, at least, to the Church of Rome. They find in the Association what they have long been vainly searching for: they now have the means of cultivating, not only mind and soul, but body as well. In this respect the work of the Associazione Cristiana della Gioventù is unique in Italy. As examples of its increasing prominence, we may mention that, during the past two years, in the various swimming contests in the Tiber, the Association has always been ahead. Again, last year at Turin, at the National Contest, where all the best gymnastic clubs of Italy were represented, the delegation from the Roman Young Men's Christian Association took the best prizes, including the Italian athletic championship. King Humbert, who was present, asked to have the delegation presented to him, and, after shaking hands with the leader, congratulated him upon the honors obtained and wished a prosperous life to the Association in all its departments. And in May last, at the Provincial Athletic Contest, held at Rome, the King and Queen were present, and cheered with special heartiness when the gymnasts of the Roman Young Men's Christian Association won five of the championships and more than half the prizes. Our readers visiting Rome will receive a cordial welcome at the Association building, 64 Via Consulta.

The Sabbath in New Jersey

The stringency with which the New York State Penal Code, sustained by decisions of the courts, prevents Sunday from being made a "sporting" day has driven many to avail themselves of the comparative leniency of New Jersey laws. Bicycle races on Sunday at Paterson are announced, and a New York baseball club is said to have leased a field for Sunday games on the Jersey side of the North River. These things will no doubt receive the attention they invite from the New Jersey Sabbath Association. It could not do better than to pattern after the vigilant efficiency of the New York Association.

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Correspondence

A Wrong to France

To the Editors of The Outlook:

The writer believes in the innocence of Dreyfus and that the decision of the court martial of Rennes is scandalous, but this is far from justifying the unreasoning condemnation of France which has just been made. The utterances and deeds of Americans during the last week have appeared as if a supremely unjust spirit was moving over this land from the Atlantic to the Pacific. Never have the Americans assumed such an attitude of moral censorship in dealing with a foreign and friendly power. One looks in vain among the weeklies for a calm, matter-of-fact judgment. Instead of discriminating and rational comments on the part of the press, we have had a harsh condemnation of the French nation, as if Colonel Jouaust and his colleagues were France. With this have come ludicrous appeals to boycott French goods and the Paris Exposition. How senseless it would have seemed to Americans had the French passed a wholesale judgment of this kind upon the facts related in "A Century of Dishonor," or had declined to attend the World's Fair because of the lynching of negroes! What would have been thought of the pious generalizations of French Baptists, French Methodists, French Shakers, and the protests of a French Tammany? How justly indignant loyal citizens of the United States would have been on hearing of the burning of their beautiful National banner, the Stars and Stripes, in the street of a French city?

This unfriendly manifestation comes, primarily, from deficient information, numerous and well equipped as are the American agencies of news. All the data used for the discussion of the Dreyfus case have come from the Associated Press, the correspondence of representatives of divers papers, and a few extreme French literary men like Reinach, Zola, Jaurès, and Paul Marguerite—all positive Dreyfusites. Everything for America has been written from that point of view, which is also mine—a point of view right as a matter of conviction, right as a position of combat, but deficient as one of objective and just judgment. These men have written like advocates, while they should have written as judges, or rather as historians. Suppose, again, a public hearing for eighteen months of the Andover controversy only from men in absolute sympathy with one of the parties, would not that public become imbued with an almost irretrievable prejudice against the acts and motives of the other side? Similarly, the American press, fed upon this correct but one-sided news, excited by the cumulative force of repetition, has been led to bring down into one slashing condemnation French military judges, the General Staff, the French army, and the French people.

It is evident that several members of the military hierarchy have appeared in bad light, but it is unjust to generalize from them to a wider circle of officers. At any rate, it should be remembered that most of them belonged to the spying service—a service which, from its very nature, is done by men of an unscrupulous character. Colonel Jouaust is known to us by those hostile to him. It is only from full French reports that I learned that General Mercier was refused some requests, and that the defense was not alone in meeting refusal for further light. I profoundly disagree with the judges at Rennes, and I would, upon the facts involved, protest against their decision; but I am not ready to view them either as "imbeciles"—though they were not brilliant—or as "perjurers." It is possible to find a third alternative. Prejudice is almost always unconscious. Conversations with honorable anti-Dreyfusites have convinced me of their honest incapacity to see that which was evidence to me. The conduct of General Mercier and the dubious course of one or two other generals should not blind us to the sincerity of the others. Some military witnesses were tricky and evasive, but do we not frequently see kindred performances even in the religious world? Fifteen years ago a professor was summarily dismissed from a New England theological seminary without the least show of justice and without the least opportunity to defend himself, and yet I

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could not raise the least doubt as to the uprightness of purpose of the body of trustees who acted in such a manner. The removal of a heretical professor seemed to them far more important than the method of procedure or the future of the man. Corporate institutions, with an all-absorbing sense of the importance of their functions, are seldom over-delicate in sealing the fate of individuals. The French Staff were convinced, erroneously indeed, but sincerely, that Dreyfus is a traitor, and that Jews and their subsidized agents were endeavoring to save him from a well-deserved penalty. They seemed to hold that when law was defeated by Jewish finances, their illegal acts were the best way to serve justice. Even M. Labori has recognized that in the case at Rennes error played a greater part than deception.

Without speaking of the leading Hebrews and Protestants who did their duty, or of the large number of educators and scientists who heartily espoused the Dreyfus cause, I come to the rank and file of the people. It is well known that they were misled by the anti-Semites, by religious fanatics, and by narrow-minded nationalists. It would be interesting to study the genesis of the present popular aberration, but for the present suffice it to say that it exists. It is unworthy of a great people, even though legitimate excuses are not wanting. Stlll, notwithstanding the excitement of passion, the nation at large has wished to refer the Dreyfus matter to competent authorities. The best evidence of this is found in the reports of the *Conseils Généraux*, the local assemblies of France, at their last session. They looked to the courts, and not elsewhere, for the settlement of the Dreyfus case. They did not ask for a condemnation, but for justice. They were doubtless mistaken in their reliance upon the court martial, but their attitude was right. Nothing justifies the harsh and hard judgment expressed by this country upon France during the last week. I read with astonishment in some of the best American weeklies, "The Moral Sedan of France," "France's Infamy," "Outrage of France," and kindred expressions. These are, to say the least, the indices of poor moral judgment, and of a singular incapacity to do justice to a great wrong in France—wrong great enough not to be magnified by moral conceit or by a quixotic imagination.

(Prof.) JEAN CHARLEMAGNE BRACQ.
Vassar College, Poughkeepsie, N. Y.

Papers for Soldiers

To the Editors of The Outlook:

I need all the Outlooks and other magazines and books your readers can spare me, to forward to garrisons doing service in the colonies. They can be sent by freight or express, *expenses prepaid*, and I will forward to the numerous garrisons in the islands.

When we contemplate the fact that these men are where our language is not spoken and our literature cannot be procured, where they cannot have social or religious privileges, our duty to them is simple and plain.

Let me suggest in this connection that old papers are not valuable or useful. Old magazines that are not taken up with discussing or chronicling current events are useful and acceptable to soldiers. Denominational papers that are of interest chiefly to members of certain churches only are also of doubtful value.

ORVILLE J. NAVE,
Post Chaplain U. S. Army.
Fort McPherson, Ga.

Religion in Our New Possessions

To the Editors of The Outlook:

Permit me to express my opinion that in obtaining and publishing, in your issue of August 26, the interview with our distinguished fellow-citizen, Archbishop Ireland, on the Religious Conditions in Our New Island Territory, you did your readers and every thoughtful American Christian a great service.

Could you not now, in the interest of the Protestant Church of America and of humanity at large, be persuaded to undertake the initiative in the arranging for a gathering of a body of the representatives of each of the different denominations of Protestants now engaged in Foreign Missions, whose duties shall be something like the following:

First, to investigate thoroughly the religious condition and needs of our new territories.

Second, to advise the bodies whom they represent whether or not they would advo-

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cate the pushing of missionary operations in these territories in the near future.

Third, to advise, in case missionary operations were thought advisable in the near future, along what lines they should be undertaken.

No one who has read the utterances of Archbishop Ireland above referred to can fail to see the truth of a large portion of his position in the matter treated of. If only our new possessions could be included in the diocese of this distinguished American patriot, probably the great bulk of our Protestant community would be in favor of committing the work in our island possessions to him and his Church.

But, in any event, the question of whether the various Protestant denominations shall or not begin operations in this territory will soon be at the front, and before money, representing in many cases hard work and self-sacrifice, is called for from the Christian public, it would seem as if the question of expediency should be thoroughly gone into, by those who have better opportunity than the average citizen to judge of it.

J. M. COBURN.

Adobe Walls, Tex.

Religion in German Universities

To the Editors of The Outlook:

The very fair and sensible article, in a recent issue of The Outlook, on Religion in German Schools and Universities, will strike a responsive chord in the heart of many a German, and will be warmly welcomed and sincerely appreciated by unprejudiced Americans who have studied abroad in the environment of German influences. The remark that inspired the article, namely, that a certain Englishman had not found a real Christian at any German university, is absurd, and could not have been based upon a knowledge of the actual state of affairs—and this remark was made at a prayer-meeting in France! Poor France, whose condition now more than ever illustrates the painful truth of Lessing's words: "*Thut nichts! der Jude wird verbrannt.*" (It matters not! The Jew must be burned.)

By way of supplement to your comments, I should like to add a list of the societies and unions of a distinctly religious character in only one German university. At the University of Berlin we find, first of all, the Student Branch of the Young Men's Christian Association of Berlin, which holds religious meetings every Monday evening at No. 34 Wilhelmstrasse; the Evangelical Union; the Students' Christian Association; the Society for Home and Foreign Missions, organized in 1821, twelve years after the founding of the university itself; and there are, besides, three theological and Christian archæological associations—the Academic Theological Society, with branches in thirteen other leading universities; the Theological Students' Society, represented also in eight other institutions; and the Academic Society for Christian Archæology. All these associations are in a prosperous condition and exercise an influence for good in the life of the German student. The religious teaching of Professor Harnack, mentioned by you, is so eagerly sought that it is almost impossible to secure a good seat at his lectures, in spite of the fact that some of them are delivered at seven o'clock in the morning. German universities, then, are certainly not lacking in religious influence, but this religious activity should not be judged by foreign standards.

CHARLES BUNDY WILSON.

The University of Iowa, Iowa City.

The Basis of Healing Faith

To the Editors of The Outlook:

Dr. Gorham's recent article in The Outlook upon "The Physiological Effect of Faith," being written from the viewpoint of a member of the medical profession, will doubtless attract wide attention and interest, and deservedly so. He states very clearly certain important principles which are generally unrecognized. With your permission, and in the briefest form possible, I would like to offer one or two suggestions, not to criticise but to supplement the positions he so ably sets forth. The wonderful effect of faith upon the multiform physiological processes he enforces and illustrates most convincingly. The fact of the persistence of the "unconscious" (subconscious) life, and its unfailing responses to emotion, fear, and faith, has startling significance. It suggests prevention as well as cure. Dr. Gorham notes the fact that the thing around which fear or faith centers may have no potency *per se*, but if subjectively operative the work follows. Admitting cures, as he

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does, "of many functional and some organic diseases" through faith, it is pertinent to interpret faith and discover its proper basis. If it is so potent, how can it be invoked? Can it be cultivated intelligently? If not, then its availability would seem to be limited to those who are superstitious or susceptible to some illusion. In that case, an intelligent man who believes in a world governed by divine, orderly law, and who would not resort to a shrine or holy relic, would be at a comparative disadvantage. Is faith a blind, superstitious emotion, or a wise, rational acquirement founded upon truth? To arouse a living faith one must feel dependence upon something which *seems* superior to himself.

If God be Omnipresent Love, and the Holy Spirit (Spirit of Wholeness) practically available, is that not a lawful and omnipotent leverage for faith to exercise itself upon? May not such a basis be regarded, not merely as a religious emotion, but, further, as a rational and practical accomplishment in full accord with spiritual, psychological, and physiological law? How, then, shall it be brought into concrete personal expression? By lifting the consciousness through positive thought and concentration into contact and oneness with the divine fullness and strength. Can we not consciously share this all-sufficiency by systematically making ourselves receptive to it? The avenue is a cultivated *feeling* of its presence, here and now. Feeling comes from persistent thought-habit, and, as Dr. Gorham clearly shows, takes hold of physiological processes. Is God a "Present Help"? In just the degree that we feel him to be so. If this is in accord with man's constitution, that fact would make it logical and even scientific. This need not lead to extremes, nor to any withholding of the reasonable use of material auxiliaries.

Dr. Gorham's timely article is an indication that conventional therapeutics is becoming less materialistic, and that its scope is being widened to the recognition and employment of closely related psychical and spiritual laws which are exact and reliable. Truth being a great unit, all its factors upon every plane must be, not only related, but mutually useful and confirmatory.

HENRY WOOD.

Boston.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

Will you kindly give a criticism of Hudson's "Law of Psychic Phenomena"? I am especially anxious to know your opinion of his treatment of the mission of Christ.

G. M. J.

We have repeatedly commended this book for its general treatment of such subjects as telepathy, clairvoyance, the phenomena of spiritism, and psychical therapeutics (commonly described as mind-cure, faith-healing, etc.). We do not commend its account of the mission of Christ, which emphasizes physical at the expense of spiritual conceptions. Mr. Hudson justly brings within the range of natural laws many works of Christ that have been called miracles. But it is a pure assumption to regard him as the teacher of "an esoteric doctrine of healing," which he divulged only to chosen disciples. To interpret his caution to one whom he healed, "See thou tell no man," as foreshadowing the rule of mental healers to guard against relapse under the hostile influence of skeptical neighbors, conflicts with the fact of the contrary direction to the restored maniac (Mark v., 19). Christ's conception of eternal life was essentially ethical, but Mr. Hudson's seems mainly psycho-physical. Christ's conception of the Holy Spirit was assuredly higher than Mr. Hudson's description of him as a personification of the truth-seeking spirit in man. And his notion that "in the absence of belief in immortality the soul will necessarily perish" makes the core of our nature to be in what is intellectual rather than in what is moral, the living will. Christ, on the contrary, conditions the eternal life on that faith in him which unites our will to his in aspiration and effort to realize the divine righteousness.

1. "He giveth his beloved sleep" is all that is usually quoted of Psalm cxxviii., 2, but the little word *so* which precedes it, or "for so"—"for" being an interpolation—must limit the phrase in some way. Does it, in connection with the preceding phrase, mean that the struggles there indicated are vain, because, by denying His beloved the things desired, God so giveth them rest or sleep from greed for

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gain that would lead them from him? 2. Verse 4, same psalm, "*So* are the children of the youth"—does this mean that the children of one's youth are stronger, mightier, intellectually as well as physically, than those of his maturer years? 3. Is the phrase "I will be inquired of by my people, saith the Lord of Hosts," quoted to me the other day, anywhere in the Bible? C. G. T.

1. The margin of the Revised Version reads "in sleep." The idea seems to be, as in the preceding verse, the futility of human effort apart from the divine blessing. What we strive for early and late is bestowed even "so" when we are reposing in sleep. Compare Mark iv., 26. 2. The Revised Version reads "children of youth." The implication you mention does not seem to be here, but only a recognition of the fact that the birth of children occurs in earlier rather than in later life. 3. The nearest to it is in Ezekiel xxxvi., 37, "I will be inquired of by the house of Israel."

1. What inference may be legitimately drawn as to man's inability from the Pauline metaphor "dead in trespasses"? 2. Can you name any books on (*a*) Biblical Antiquities, (*b*) Rhetoric of the Bible, (*c*) Mystery of Matter? J. G.

1. None. So long as it is true that such a one *ought* to become a renewed man, "alive unto God," so long it is true that he *can*. "Ought" cannot be affirmed unless "can" is affirmed also. 2. (*a*) Bissell's "Biblical Antiquities" is sufficient for a general account; special works are numerous (Sunday-School Union, Philadelphia, $1.50). (*b*) Cook's "The Bible and English Prose Style" (D. C. Heath & Co., Boston, 55 cents). The subject you name requires fuller treatment than it has yet received. (*c*) Baron Kelvin's Popular Lectures and Addresses, Volume I., "The Constitution of Matter" (The Macmillan Company, New York, $2); also Picton's "Mystery of Matter" (Fitzgerald, New York, 15 cents).

Can you recommend a few good books on the following subjects: (1) Homiletics; (2) Pastoral Theology, Evangelistic Work; (3) Elocution and Public Speaking? J. G. M.

1. "The Making of the Sermon," by Professor Pattison (American Baptist Publication Society, Philadelphia, $1.50). 2. "The Romance of Christian Work and Experience," by Rev. W. Hay Aitkin (E. P. Dutton & Co., New York, $2); Byington's "Open-Air Preaching" (Hartford, Conn., Theological Seminary, 75 cents). 3. Professors Fulton and Trueblood's "Practical Elements of Elocution" (Ginn & Co., Boston, $1.50); Bautain's "Art of Extempore Speaking" (Scribners, New York, $1.50); Dr. Buckley's "Extemporaneous Oratory for Professional and Amateur Speakers" (Eaton & Mains, New York, $1.50).

Please name some articles on Church Unity, either in magazines or books. J. E. P.

The most elaborate is Professor Shields's "United Church in the United States" (Scribners, New York, $2.50). Others are Dr. Huntington's "National Church" ($1), and a chapter in Dean Hodge's "Faith and Social Service" (T. Whittaker, New York, $1.25). These contain all that can be reasonably said on the general subject.

In your recent reply to a query respecting the best histories of the Hebrew people, you made no reference to McCurdy's "History, Prophecy, and the Monuments." Perhaps you did not regard this book as included in the terms of the inquiry, or possibly you do not put upon it a very high estimate. I should be much obliged for an expression of your opinion of its merits. W. R. L. S.

We have referred to it when it seemed desirable, and have repeatedly commended it as a work of high merit in its own field.

Please name two or three of the ablest books holding the "post-millennium" position of the coming of our Lord. Please name first the one most exegetical. COURTESY.

We are unable to make the discrimination required. The best course for one who desires a sound view of the whole subject is to study Dr. Terry's comprehensive work on "Biblical Apocalyptics" (Eaton & Mains, New York).

A. B. L.—A correspondent sends a copy of Fanny Forrester's poem "My Bird," which we will forward on receipt of address.

I wish very much to get the music of which the following words are a part. It is sung by Yale and Amherst students, and must come from somewhere:

"Wrap me up in my tarpaulin jacket,
And say a poor duffer lies low;
With six jolly seamen to carry me,
And steps measured, mournful, and slow."

J. E. B.

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FOR THE LITTLE PEOPLE

What Kept the New Chimney Waiting

By Annie H. Donnell

A new chimney was going to be built on Grandpa's house, and the boys were in a state of high glee. They were always delighted when there was something going on, and this would be "something like," Wayne said.

"Mike's coming to mix the mortar, you know, and carry it up the ladder to the mason. He'll tell us stories noonings—Mike's such fun!"

"Yes," echoed Casper, "I guess he is! You spell Mike's kind o' fun with a big F and a big U and a big N! I say, Wayne, let's go get his hod and play we're hod-carriers, with mud for mortar, you know—come on!"

"Come on!" shouted Wayne; "it's leaning up against the barn. Mike left it there last Friday when he brought his things over."

On the way to the barn they saw Grandpa harnessing Old Molly to the big blue cart. That meant a beautiful, jolty ride down to the orchard, and the boys forgot all about playing hod-carrier. They climbed in and jolted away.

"Mike's coming to-morrow, you know, Grandpa, and the mason," said Casper, his voice quiver-quavering over the jolts. "Oh, goody!" cried Wayne. But dear old Grandpa shook his white head.

"Not to-morrow, boys; you'll have to wait a bit longer. I sent word to Mr. Keet and Mike last night that they needn't come for a few weeks longer; I'd decided to put the chimney off."

"Oh, Grandpa!"

Both clear little voices were shrill with disappointment. Both little brown faces fell. Grandpa did not speak again at once—he was guiding Old Molly carefully out at the side of the cart-road. The boys saw a little crippled butterfly fluttering along in the wheel-track—that was why Grandpa turned out. Grandpa's big heart had room enough in it for every little live thing. Back in the track again, further on, Grandpa spoke.

"I'll show you why we must wait for the new chimney, when we get home, boys," he said, cheerily. "You'll agree with me, I know. It's a case of necessity."

"But I don't see what made you decide to, Grandpa," Wayne said, soberly. Grandpa's eyes twinkled under their shaggy brows.

"A little bird told me to," he said, and that was all they found out until they got home. Then the same little bird told them. Grandpa took them up into the attic, with a great air of mystery. The old chimney had been partly taken away—half-way down to the attic floor. Grandpa t ptoed up to it and lifted them, one at a time, to peer into it.

"Sh!" he whispered softly; "look sharp."

And there, on a little nest of mud, lined with thistledown and straws, that rested lightly on the projecting bricks, sat the little bird! She blinked her bright eyes at the kind faces peering down, as if to say—

"Oh, dear, no; I'm not afraid of *you!* Isn't this a beautiful nest? so exclusive and safe! There are four little speckly, freckly eggs under me. When I've hatched them and brought up my babies in the way well-educated little chimney-swallows should go, then you can build your chimney, you know."

So that was why Grandpa's new chimney had to wait.

By Foot in Mexico

We are so accustomed to railroads, trucks, horses, and steamboats to fetch and carry for us that we cease even to think how the things we wear or eat or use come to us.

In Mexico, a neighboring country, separated from us only by a river, men and women do the carrying. It is said that in the interior the people would suffer were it not for these human carriers. The men carry, for a mile or two at a time, loads weighing two hundred and fifty pounds; and some of the strongest can carry a load

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weighing four hundred pounds for a mile. These men and women are called "foot-freighters" to distinguish them from mule teams that are also "freighters." The "foot-freighters" often have cards outside their houses telling that the family for ten and sometimes more generations have been "cargadores."

Years ago, in the outlying country outside of the cities, houses were built that were regular stations where the foot-freighters met and exchanged loads. The heavy loads were supported on the back of the shoulders by straps over the forehead and around the shoulders.

The mail-carriers in New Mexico are able to travel in a sort of trot forty miles a day, and do not seem to tire.

From a railroad train these "foot-freighters" may be seen trotting along with their heavy loads. The railroad people say that they rival the railroads. The people work for so little in Mexico, and find it so much easier not to change their methods of doing business, that the "foot-freighters" and "mule teams" reduce the business of the railroads.

A traveler in Mexico standing at the door of his hotel saw a woman with a heavy load of charcoal strapped to her back, a jar of pulque—a Mexican drink—on her head, while at her back were tucked comfortably her twin babies. The next was a man with a pile of chairs towering seven feet above his head. In the mountains, where the ore is mined, the foot-freighters have their hardest work, toiling up ladders with the heavy sacks of ore hanging from straps across their foreheads, while they pull themselves by their hands up the ladders. Coffee is carried to the coast from the plantations, the men singing as they trot along the roads. Everywhere the country is dependent on these "foot-freighters," who possibly look upon railroads as their most dreaded enemy.

South American "Hevea"

In the region of the Amazon River, in South America, are enormous forests of rubber-trees called "hevea," the name given to the tree by a French botanist. The center of this great rubber industry is Para, Brazil. Over twenty-two thousand tons of rubber were shipped from this port last year, and sent over the world.

The collectors who go into these forests to gather the "milk" are provided by their employers each with a knife, an ax, several tin cups, a large gourd, or a big clay bowl. The knife is to cut away the underbrush in the forest to reach the rubber-tree, which resembles an ash somewhat, and flourishes best in the deep shade. The ax is to cut the bark and make gashes from which the sap flows into the tin cups. About seven are hung on each tree. The milk is collected in the gourd, which holds from five to seven hundred cups. The collector goes from tree to tree, sometimes tapping as many as one hundred and fifty in a day.

The nuts of certain palm-trees are supposed to be the best fuel for curing rubber. When these cannot be found, bark and twigs are used. Over the fire is placed a funnel somewhat like a water-jug, without bottom or handle; through this the smoke rises.

The collector has a broad-bladed paddle, which is made of wood. This he dips into the milk and holds it over the smoke. When this coat is cured, the paddle is dipped again into the milk to take on another coating. Over and over again this is done, until the cured rubber is of the required thickness on the paddle. To remove it, a cut is made through to the paddle and the rubber removed ready for packing. This is the method which makes the best rubber.

The name "rubber" was given to "hevea," or "caoutchouc," an Indian name for the tree, by an English artist who discovered that a gum imported from South America removed pencil-marks readily.

A Tragic Tale of Tea

By Carolyn Wells

The Beetle was blind, and the Bat was blinder,
And they went to take tea with the Scissors-grinder.
The Scissors-grinder had gone away
Across the river to spend the day,
But he'd tied his bell to the grapevine swing.
The Bat and the Beetle heard it ring,
And neither the Beetle nor Bat could see
Why no one offered them any tea.
So, polite and patient, they are waiting yet
For the cup of tea they expect to get.

—*St. Nicholas.*

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The Home Club

Cooking in the Public Schools

The Department of Agriculture, in collecting and disseminating information on the use and preparation of foods, is doing the country and the cause of education great service. The Department has just issued Bulletin No. 56, devoted to the history and methods prevailing in the public schools of New York, by Louise E. Hogan. This bulletin contains an introduction by Professor A. C. True, who states that the object of the bulletin is to supply information to the rural schools. The term "cooking-school" implies learning how to put certain quantities of materials together to produce certain results. A glance at the plan of work presented for those schools reveals that the first step is to teach the student the nature of the material she is using. The subjects under the schedule of work include chemistry, botany, physics, biology, physiology, and hygiene. In addition to the tools associated with the idea of cooking are found the microscope, the testing-tube, and the thermometer. Chemical experiments are made with raw materials to extract the food product. The general culture inseparable from the method of conducting the work in New York will be a surprise to those who know the cooking-school of former years. The following is the list of books recommended for use in connection with the course in cookery:

Foods, by Edward Smith.
Chemistry of Cookery, by W. Matthieu Williams.
History of a Mouthful of Bread, by J. Macé, translated by Mrs. A. Gatty.
Remsen's Chemistry.
Laboratory Manual of General Chemistry, by Williams.
Vegetable World and Animal World, by Figuier.
Elements of Structural and Systematic Botany, by Campbell. (Boston, 1890.)
Principles of Hygiene, E. M. Hunt.
Spirit of Cookery (Thudichum).
Century Cook Book (Mary Ronald).
European and American Cuisine (Lemcke).
The Murray Collection of Cook Books.
Francatelli's Modern Cook Book.
Marion Harland's Books.

The Supervisor of Cookery, in answer to a question, replies that she believes that this work will bring about great changes in the home life of the people. The lessons in economy in the use of materials will work a change that will mark the difference between comfort and poverty.

A Service Book

Various attempts have been made in this country to secure references for servants that have a real value. To-day, references, the greater portion of them, are merely indicative of the kindly disposition of the last mistress; too often a still stronger evidence of her lack of moral courage. Recently the German Housewives' Association of New York appealed to the Municipal Council to appoint a committee to look into the subject of domestic service, with a view to secure better conditions for maids and mistresses. The Municipal Assembly of New York lightens its arduous labors by jokes that do not always maintain its dignity. This resolution was by many classified under this head. Why? If some general law or usage could regulate the business side of domestic service, it would be a great gain in peace and happiness. For instance, in Germany every servant is compelled to own a "Service Book." This book must be made according to a certain legal description. The first page has the owner's name, birthplace, date of birth, and description of the owner. The left-hand pages must have five divisions. These record the number of situations, the kind of service, names of employers, their occupations and residence, the date of arrival and departure from each situation. The right-hand page records the certificate of the employer, and the reason for leaving the situation. This book must be shown to the police before the owner can enter into a new situation. Should the owner refuse to show the book to a would-be employer, there is a heavy penalty attached. Should the employer refuse to give a certificate of character to a servant about to leave his service, there is a penalty for such refusal.

While it is very doubtful whether there can ever be municipal regulation of domestic service in this country, the above plan is feasible where mistresses combine

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to support an intelligence office or employment bureau for any kind of service. A duplicate record could be kept that would make exchange or substitution of extremely doubtful value. Such books would also be of value in recommending servants to service in certain families. Alas, it is true that servants are sometimes as sadly betrayed as mistresses. What is needed is some sort of standard for work and wages that will be moderately uniform. The "Dienstbuch" or "Service Book" may be a step toward this end.

Would it not be possible for the municipal authorities to enact an ordinance that will at least offer the protection of the German law which makes the employer who recommends an incapable servant liable for any damage that servant may do?

Perhaps when in this country we establish as part of the public-school system a Domestic Science or Home Science High School, we may be able, because of a better understanding of the whole subject from the practical and economic standpoint, to pass municipal ordinances that will at least license the right kind of employment bureaus.

An Advance Step

It is interesting to note that, in an age when women are engaging in active public life, accepting public positions, and entering all professions, the questions affecting the home life are more prominent than ever before in the world's history. It is no longer accepted as a fact that being born a woman means being born a housekeeper. That woman, like the poet, has the elements within her which, if properly trained, will result in producing the perfectly managed home, is the close-of-the-century thought. The responsibility of poor housekeeping is no longer thrown on the servants. Its difficulties may be increased, as its cost may be increased, by their faults, but the housekeeper now looks to herself for the remedies, is ashamed if the faults lie beyond her cure. All over the country there are springing up schools and classes for the training of housekeepers, many of them being established for the benefit of young girls who have just left school and college.

The first graduates of one of these schools in Worcester, Mass., have received their certificates. This proves that the holders have studied the chemical and nutritive qualities of foods, marketing, the chemistry of cleaning and cooking, laundry-work, and sanitation and hygiene. The Household Economic Association of New York will give especial attention to housekeepers' classes next year. The school in Syracuse, N. Y., is so well established as to be accepted as a standard.

The Philadelphia Housekeepers' Alliance is to establish at once a school for the training of domestic servants. The Woman's Educational and Industrial Union of Boston is to still further advance in its special lines of training mistresses and servants. The attempt to establish a State school for the training of girls in domestic service in New York has brought out the question as to whether a Domestic Science High School for Girls is not as legitimate as a commercial high school for boys. Why should not a girl have a choice as to what direction her education should take after she leaves the elementary schools? A committee of the Brooklyn Borough Board of Education have presented a resolution to that body urging the establishing of such a school. This is a step far in advance. It is urged that such a school will attract many girls who now leave school at fourteen; they would remain two and three years longer if the education they were acquiring had the promise in it of a direct financial return. Those who oppose it do so on the ground that it would be class education. Why so, any more than a commercial education provided by the authorities for the direct purpose of fitting boys for a special line of wage-earning?

Such opportunities of education for girls will yet be provided by the authorities. The kind of work such a school will exact will prove that the making and keeping of a home demands intellectual effort, and that for those who hire and those who sell labor, this kind of education will enrich the State, physically, financially, morally.

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